रजिस्ट्री सं० डी० 221

Registered No. D. 221

भारत का राजपत्र
The Gazette of India

असाधारण
EXTRAORDINARY
भाग II—खण्ड 2
PART II—Section 2
प्राधिकार प्रकाशित
PUBLISHED BY AUTHORITY

सं० 52बी] नई दिल्ली, सोमवार, नवम्बर 17, 1969/कार्तिक 26, 1891 (शक)
No. 52B] NEW DELHI, MONDAY, NOVEMBER 17, 1969/KARTIKA 26, 1891 (SAKA)

इस भाग में भिन्न पृष्ठ संख्या दी जाती है जिससे कि यह अलग संकलन के रूप में रखा जा सके।
Separate paging is given to this Part in order that it may be filed as a separate compilation.

SECRETARIAT

LOK SABHA

The following report of the Joint Committee on the Bill to provide for the inclusion in, and the exclusion from, the lists of Scheduled Castes and Scheduled Tribes, of certain castes and tribes, for the readjustment of representation, and re-delimitation of parliamentary and assembly constituencies in so far as such readjustment and re-delimitation are necessitated by such inclusion or exclusion and for matters connected therewith was presented to Lok Sabha on the 17th November, 1969:—

COMPOSITION OF THE COMMITTEE

Shri Anil K. Chanda—*Chairman.*

MEMBERS

Lok Sabha

2. Shri R. S. Arumugam

3. Shri C. K. Chakrapani

4. Shri N. T. Das

5. Shri G. Y. Krishnan

6. Shri N. R. Laskar

7. Shri Raja Venkatappa Naik

8. Shri J. H. Patel
9. Shri Deorao S. Patil
10. Shri Trilokshah Lal Priendra Shah
11. Smt. Rajni Devi
12. Shri Ram Charan
13. Shrimati B. Radhabai Ananda Rao
14. Shri J. B. Muthyal Rao
15. Shri K. Subravelu
16. Shri P. R. Thakur
17. Shri Ramchandra Ulaka
18. Shri M. G. Uikey
19. Shri S. M. Siddayya
20. Shri Kartik Oraon
21. Shri Hukam Chand Kachwai
*22. Shri P. Govinda Menon.

Rajya Sabha

23. Shri Neki Ram
24. Shri D. D. Kurre
25. Shri K. S. Chavda
†26. Shri Kota Punnaiah
27. Shri Sheel Bhadra Yajee
28. Shri Emonsing M. Sangma
29. Dr. (Smt.) Phulrenu Guha
30. Shri Lokanath Misra
31. Shri B. Yella Reddy
32. Shri B. D. Khobaragade
33. Shri Sunder Singh Bhandari.

LEGISLATIVE COUNSEL

1. Shri S. K. Maitra, *Joint Secretary and Legislative Counsel, Ministry of Law.*
2. Shri R. N. Shinghal, *Deputy Legislative Counsel, Ministry of Law.*

REPRESENTATIVES OF THE DEPARTMENT OF SOCIAL WELFARE

1. Shri N. Sundaram, *Joint Secretary, Department of Social Welfare.*
2. Shri R. D. Sonkar, *Deputy Secretary, Department of Social Welfare.*
3. M. P. Rodrigues, *Under Secretary, Department of Social Welfare.*
4. Shri S. K. Kaul, *Officer on Special Duty, Department of Social Welfare.*

SECRETARIAT

Shri M. C. Chawla—*Deputy Secretary.*

*Appointed w. e. f. 14th November, 1968, *vice* Shri Asoka Mehta resigned.
†Appointed w. e.f. 30th August, 1968 *vice* Shri D. Sanjivayya resigned.

REPORT OF THE JOINT COMMITTEE

I, the Chairman of the Joint Committee to which the Bill* to provide for the inclusion in, and the exclusion from, the lists of Scheduled Castes and Scheduled Tribes, of certain castes and tribes, for the readjustment of representation, and re-delimitation of parliamentary and assembly constituencies in so far as such readjustment and re-delimitation are necessitated by such inclusion or exclusion and for matters connected therewith was referred, having been authorised to submit the Report on their behalf, present their Report with the Bill, as amended by the Committee, annexed thereto.

2. The Bill was introduced in Lok Sabha on the 12th August, 1967. The motion for reference of the Bill to a Joint Committee of the Houses was moved in Lok Sabha by Shri Asoka Mehta, the then Minister of Petroleum and Chemicals and Social Welfare on the 26th March, 1968 which was discussed and adopted on the same day.

3. The Rajya Sabha discussed and concurred in the said motion on the 28th March, 1968.

4. The message from Rajya Sabha was reported to Lok Sabha on the 29th March, 1968.

5. The Committee held 22 sittings in all.

6. The first sitting of the Committee was held on the 27th April, 1968 to draw up their future programme of work. At this sitting, the Committee decided that a Press Communique should be issued advising public bodies, organisations, associations and individuals who were desirous of submitting their suggestions or view, or of giving oral evidence on the provisions of the Bill to send written memoranda for the purpose. The Committee also decided to issue a circular letter to all the State Union Territory Governments to furnish their comments on the provisions of the Bill. The Committee further decided that representatives of the representative organisations/associations of the Scheduled Castes and Scheduled Tribes who were vitally concerned with the proposed measure and might throw some light thereon should also be addressed specifically to send their comments/suggestions on various provisions of the Bill. The Committee also decided to hear the representatives of State Union Territory Governments, if they so desire. The Committee desired that in view of the great public importance of the Bill wide publicity of its provisions be given throughout the country from all Regional Stations of All India Radio and through the Press in newspapers all over the country in various languages—Hindi, English and other Regional languages. The Chairman was authorised to select parties, after receipt of written memoranda from them, for oral evidence before the Committee. At their second sitting held on the 10th June, 1968 the Committee took note of the poor publicity given by the Press to their Press Communique

*Published in the Gazette of India, Extraordinary Part II, Section 2, dated the 12th August, 1967.

and the unsatisfactory response from the public in sending their views and in volunteering to give oral evidence. The Committee, therefore, decided to extend further the date for the receipt of memoranda and issued a fresh Press Communique in this behalf. At their fourth sitting held on the 9th July 1968 the Committee again issued another Press Communique extending the date of receipt of Memoranda etc.

7. 262 memoranda|representations etc. on the Bill were received by the Joint Committee from different State|Union Territory Governments| organisations|associations|individuals.

8. At the first sitting, the Committee also decided to form Study Groups to undertake on-the-spot study visits to different pockets|belts in various parts of the country which were predominantly inhabited by the Scheduled Castes and Scheduled Tribes (including Andaman and Nicobar Islands and Laccadive, Minicoy and Aminidivi Islands) to acquire first hand knowledge about the problems facing the various castes| tribes who were vitally affected by the provisions of the Bill.

9. The Committee divided itself into several Study Groups and visited pockets|belts predominantly inhabited by the Scheduled Castes and Scheduled Tribes in the States of Maharashtra and Goa; Uttar Pradesh; Himachal Pradesh; Andhra Pradesh; Mysore; Kerala and Madras; Gujarat and Rajasthan; Assam; Tripura; Orissa; West Bengal and Bihar, Madhya Pradesh; Andaman and Nicobar Islands; Manipur and Chandigarh. During their visits the members saw the living conditions of the Scheduled Castes and Scheduled Tribes and held discussions with the officials of the various States|Union Territories, representatives of non-official bodies|organisations and individuals, regarding the inclusion in, and exclusion from, the lists of Scheduled Castes and Scheduled Tribes, of certain castes and tribes in the light of the proposed legislation.

10. The Committee have decided that the Study Notes on the visits undertaken by their Study Groups should be laid on the Tables of both the Houses.

11. At their third, fourth, fifth, eighth, ninth, tenth, eleventh, twelfth and fifteenth sittings held on the 8th, 9th and 10th July, 1968, 4th, 5th, 6th, 7th and 8th January and 26th July, 1969 respectively, the Committee heard the evidence given by 33 parties.

12. The Committee decided that the evidence given before them should be printed and laid on the Tables of both the Houses.

13. The Report of the Committee was to be presented by the first day of the Fifth Session of Lok Sabha. As this could not be done, the Committee at their fourth sitting held on the 9th July, 1968 decided to ask for extension of time for presentation of their Report upto the first day of the second week of the Seventh Session. Necessary motion in this behalf was brought before the House and adopted on the 22nd July, 1968. As the Report could not be presented on the extended date, the Committee again decided to ask for further extension of time upto the 29th August, 1969 which was granted by the House on the 24th February, 1969. As the Report could not be presented on that extended date also, the Committee requested for further extension of time upto the first

day of the Ninth Session of Lok Sabha which was granted by the House on the 29th August, 1969.

14. The Committee considered the Bill clause-by-clause at their 15th to 21st sittings held on the 26th July, 22nd and 23rd September, 3rd 4th, 5th and 6th November, 1969 respectively.

15. The Committee have also decided that a set of memoranda|representations received from various parties|organisations etc. should be laid on the Tables of both the Houses and a copy thereof placed in the Parliamentary Library for reference by Members.

16. The Committee considered and adopted their Report on the 15th November, 1969.

17. The observations of the Committee with regard to the principal changes proposed in the Bill are detailed in the succeeding paragraphs.

18. **Clause** 5.—The Committee consider that it would be advisable to provide that Rules made under the proposed enactment for ascertaining or estimating the population of Scheduled Castes and Scheduled Tribes as a result of the changes made in the lists should be laid on the Table of both the Houses of Parliament. A new subclause (3) has accordingly been added to this clause.

19. **The First Schedule.**—(i) This Schedule seeks to amend the following Orders issued by the President of India specifying the Scheduled Castes in the various States and Union Territories:

(1) The Constitution (Scheduled Castes) Order, 1950.

(2) The Constitution (Scheduled Castes) (Union Territories) Order, 1951.

(3) The Constitution (Jammu and Kashmir) Scheduled Castes Order, 1956.

(4) The Constitution (Dadra and Nagar Haveli) Scheduled Castes Order, 1962.

(5) The Constitution (Pondicherry), Scheduled Castes Order, 1964.

(6) The Constitution (Goa, Daman and Diu) Scheduled Castes Order, 1968.

(ii) The original Bill sought to amend paragraph 2 of each of these Orders so as to specify the castes, the synonyms and sub-castes in three separate columns. The Committee was of the view that this would lead to confusion inasmuch as in many cases it was difficult to decide whether a particular name was a synonym or a sub-caste. The Committee therefore, feel that it would be best to follow the wording in article 341 (1) of the Constitution and enlist the "castes, races or tribes or parts of, or groups within, castes, races or tribes". The Committee have, therefore, modified each of the Scheduled Castes Orders accordingly. In the lists of Scheduled Castes, the main caste name is written first, followed by the synonyms and the name of sub-castes in alphabatical order.

(iii) The Bill provides that a displaced person from Eastern Pakistan who is a member of a caste specified as a Scheduled Caste in relation to the State of West Bengal will be deemed to be a member of the Scheduled Caste in relation to any State in which he is voluntarily

residing. The Committee feel that in order to remove any doubt it would be proper to lay down also that the castes of such displaced persons should be deemed to be included in the Schedule pertaining to the respective States.

(iv) At present, if a Scheduled Caste person belonging to any particular State migrates to some other State, he will not be treated as a Scheduled Caste unless his caste is included in the list of Scheduled Castes of the State to which he has migrated. The Committee feel that this entails hardship and is also not equitable, inasmuch as the member of the Scheduled Caste continues to suffer from the various disabilities arising out of the traditional practice of untouchability. His economic and social status does not necessarily improve by migration and he still needs special assistance. The Committee have, therefore, inserted a provision to the effect that a member of the Scheduled Caste who migrates to another State will continue to be treated as a Scheduled Caste of the State to which he has migrated.

(v) Normally a woman marrying a Scheduled Caste has the same social and economic status as her husband. Under the present law, however, such a women continues to retain her own caste and is not eligible for any facility admissible to the Scheduled Castes. This is an anamolus position and, therefore, the Committee feel it desirable to include a provision whereby a woman marrying a member of the Scheduled Caste will be deemed to belong to the caste of her husband.

(vi) In the Bill, a general provision has been made excluding derogatory expressions, namely, 'Dhed, Chandala, Panchama and Paraiyan, from the Schedules to the Scheduled Castes Orders. At the same time provision has been made that notwithstanding such omission from the lists, members of these castes will continue to be treated as Scheduled Castes. The Committee feel that the term "Charal", which is used in West Bengal, should also be added to this list and a suitable amendment has, therefore, been made in paragraph (b) of Chapter I of the First Schedule.

(vii) The Committee devoted considerable time in deciding the criterion which should be adopted in order to determine whether a community should be included in the list of Scheduled Castes. The Committee are of the opinion that extreme social, educational and economic backwardness arising out of the traditional practice of untouchability should be the criterion for including a community in the list.

The Committee also feel that any proposal for inclusion in, or exclusion from, the lists of Scheduled Castes, of any community should be examined with reference to the social condition of the members of that community in the relevant State. The social condition of a caste varies from State to State, and it will not be proper to generalize any caste as a Scheduled Caste in the whole country.

(viii) The Committee received several memoranda and representations, made on-the-spot study visits to various States, recorded the evidence of individuals and organisations, and after detailed discussions have modified the lists in the Bill keeping in view the criterion and guidelines referred to above.

(ix) A statement of changes made in the lists of Scheduled Castes is indicated in Annexure I.

(x) In the original Bill, no amendment had been proposed to the Constitution (Goa, Daman and Diu) Scheduled Castes Order, 1968 as this Order was promulgated after the Bill was introduced in Lok Sabha. Amendments have now been incorporated to bring this Order in line with the amendments proposed to the Orders specifying the Scheduled Castes in other States and Union Territories.

The Minister of Law and Social Welfare also promised to make enquiries as to whether the "Dhor", "Chamar" and "Mochi" communities existed in the Union territory and whether they qualified for inclusion on the basis of accepted criterion; and if necessary, he is likely to move an amendment in this behalf in the House at the appropriate time.

20. *The Second Schedule.*— (i) In this Schedule amendments have been proposed to the following Orders promulgated by the President of India specifying the Scheduled Tribes in the various States and Union Territories:

(1) The Constitution (Scheduled Tribes) Order, 1950.

(2) The Constitution (Scheduled Tribes) (Union Territories) Order, 1951.

(3) The Constitution (Andaman & Nicobar Islands) Scheduled Tribes Order, 1959.

(4) The Constitution (Dadra and Nagar Haveli) Scheduled Tribes Order, 1962.

(5) The Constitution (Scheduled Tribes) (Uttar Pradesh) Order, 1967.

(6) The Constitution (Goa, Daman and Diu) Scheduled Tribes Order, 1968.

(ii) The Committee feel that the proposal to specify the tribes, the synonyms and the sub-tribes in three separate columns will not be appropriate. As in the case of Scheduled Castes Orders, the Committee are of the view that it would be best to follow the wording of article 342 (1) of the Constitution and specify "The tribes or tribal communities, or parts of, or groups within, tribes or tribal communities". Each of the Scheduled Tribes Orders have been modified accordingly, and in the lists of Scheduled Tribes the main tribe name is written first followed by the synonyms and sub-tribes in alphabetical order.

(iii) The Committee also considered the question as to whether a member of the Scheduled Tribes should continue to be treated as a Scheduled Tribe after conversion to another religion other than a tribal religion. The Committee are of the opinion that no person who has given up the tribal faith or faiths and has embraced Christianity or Islam should be deemed to be a member of Scheduled Tribes. Amendments to the Scheduled Tribes Orders have been made accordingly.

The Minister-in-charge expressed his difficulties with regard to the acceptance of the proposed amendment. He stated that the proposed

amendment is required to be examined very carefully in consultation with the Ministries of Law, Home Affairs and External Affairs.

(iv) For the specification of communities as Scheduled Tribes, the Committee adopted as the criteria indications of primitive traits distinctive culture, geographical isolation, shyness of contact with the community at large and backwardness. As a further guideline, the Committee feel that in deciding whether a community should be included in or excluded from the list of Scheduled Tribes for a particular State or Union Territory it should be examined whether the community satisfies the criteria laid down in that particular State.

(v) *Chapter II—Paragraph* 3.—The amendment made in this paragraph is of a formal character.

(vi) The Committee received several memoranda and representations and recorded evidence of several individuals and organisations representing the various communities. They also made on-the-spot study visits in the various States. As a result the Committee have made various modifications in the list of Scheduled Tribes. These are indicated in Annexure II.

(vii) The Committee have *inter alia* suggested the inclusion in the list of Scheduled Tribes for Assam of certain communities which had migrated to the State in the past and are at present working as tea garden labourers. The Minister of Law and Social Welfare was of the view that these communities did not satisfy the criteria for inclusion in the list of Scheduled Tribes and indicated that he is likely to move an amendment in this behalf in the House at the appropriate time.

(viii) The Committee have also suggested certain amendments to the Constitution (Goa, Daman and Diu) Scheduled Tribes Order, 1968 which was issued after the Bill was introduced in Lok Sabha. These amendments are intended to bring the said Order in conformity with the other Orders specifying the Scheduled Tribes in other States and Union Territories.

21. *Clause* 1 *and Enacting Formula.*—Amendments made in these are of a formal character.

22. The Joint Committee recommend that the Bill, as amended, be passed.

ANIL K. CHANDA,
Chairman, Joint Committee.

NEW DELHI-1.
15*th November*, 1969.

ANNEXURE I

(*Vide* para 19(ix) of the Report)

THE FIRST SCHEDULE

Name of the Caste included.	Name of the Caste excluded
1	2
CHAPTER I	
PART I—ANDHRA PRADESH	
1. Chamar-Ravidas, Chamar-Rohidas (against Chamar)	
PART II—ASSAM	
1. Chamar-Rohidas (against Chamar)	
2. Dom	
3. Dushad	
4. Badiar (against Dugla)	
PART III—BIHAR	
1. Chamar-Ravidas, Chamar-Rohidas (against Chamar)	
2. Rajak (against Dhobi)	
3. Bansphor, Dhangad (against Dom)	
4. Khelta	
5. Tanti, Tantwe (against Pan)	
Other Changes:	
(i) area restriction has been removed in respect of 'Bhuiya' caste.	
(ii) 'Bhumij' caste has been included in the list of Scheduled Castes in Patna and Tirhut divisions and districts of Monghyr, Bhagalpur, Soharsa and Purnea only.	
PART IV—GUJARAT	
1. Barwasia, Zampad (against Bhangi)	
2. Chamar-Ravidas (against Chamar)	
3. Meghval (against Vankar)	
Other Changes:	
(i) 'Nadia' has been included as main caste instead of a synonym of 'Chamar'.	
(ii) 'Rawat' which was already included in the Bill as synonym of 'Shenva' has been substituted by 'Shenva-Rawat'.	
PART V—HARYANA	
1. Ramdasia, Chamar-Ravidas. Chamar-Rohidas (against Chamar)	
2. Sapera (against Sapela)	
Other Changes:	
(i) 'Kabirpanthi' which was already included in the Bill as sub-caste of 'Julaha' has been substituted by 'Kabirpanthi-Julaha'.	

1	2

PART VI—KERALA

1. Chemmar, Chamar-Ravidas, Chamar-Rohidas (against Chakkiliyan)
2. Chavalakkaran
3. Kudumbi
4. Peruvannan, Varnavan (against Mannan)
5. Paniyan
6. Sambavan, Sambavar

Other Changes:

(i) 'Cheraman' and 'Pulayan' were already included in the Bill but 'Pulayan' has been accepted as the main caste and the 'Cheraman' as its synonym.

(ii) 'Thandan excluding Ezhava' which was already in the Bill has been substituted by 'Thandan excluding Ezhava Thandan'.

(iii) 'Thoti' which was already included in the Bill has been substituted by 'Thotti'.

PART VII—MADHYA PRADESH

1. Badhak (against Bagdi)
2. Beria (against Bedia)
3. Chamar-Ravidas, Jingar, Ladia (against Chamar)
4. Dahait, Dahayat, Dahat
5. Pan (against Ganda)

Other Changes:

'Bhambi' has been included as sub-caste of 'Chamar' instead of a sub-caste of 'Balahi'.

PART VIII—MAHARASHTRA

1. Chamar-Ravidas (against Chambhar)
2. Sindhollu, Chindholu

PART IX—MYSORE

1. Mansa (against Maila)	1 Bhovi [of the districts of Bangalore, Bellary, Chikamagalur, Chitradurga, Hassan Kolar Mandya, Mysore (except Kollegal taluk) Shimoga and Tumkur], Bovi, Voddar.
2. Mugera (against Moger)	
3. Chamar-Ravidas (against Samagara)	
4 Dombi-Dasar (against Dom)	

1	2

PART X—ORISSA

1. Chamar-Ravidas, Chamar-Rohidas (against Chamar)
2. Rajaka (against Dhoba)
3. Mahar, Mehra, (against Meher)
4. Kadma (against Kandra)

PART XI—PUNJAB

1. Ramdasia, Chamar-Ravidas, Chamar-Rohidas (against Chamar)
2. Sapera (against Sapela)

Other Changes:

'Kabirpanthi' which was already included in the Bill has been substituted by 'Kabirpanthi-Julaha'.

PART XII—RAJASTHAN

1. Lalposh (against Bhangi)
2. Chamar-Ravidas, Chamar-Rohidas (against Chamar)
3. Garda, Garoda, Garolia, Garura, Gurda

1. Gancha.

Other Changes:

'Megh-Vanshi' which was misprinted in the Bill has been corrected as 'Meghvanshi'.

PART XIII—TAMIL NADU

1. Chakiliyar (with Chakkiliyan)
2. Chamar-Ravidas, Chamar-Rohidas (against Chakkiliyan)
3. Devandrakulathar (with Devendrakulathan)
4. Kudumbar (with Kudumban)
5. Pallar (with Pallan)
6. Vathiriyar (with Vathiriyan, against Pallan)
7. Puthirai Vannar (with Puthirai Vannan)
8. Semmar (with Semman)
9. Pallar—Novithar

1. Velau.

Other Changes:

(i) 'Madras' has been substituted by 'Tamil Nadu' as a consequence of change of the name of the State.

(ii) 'Panan (of Kanya Kumari district and the Sherkotah Taluk of Tirunelveli district)' has been included as main caste instead of a sub-caste of 'Adi-Dravida'.

(iii) 'Sambavar' has been included as main caste instead of a synonym of 'Adi-Karnataka'.

(iv) 'Madari' has been included as main caste instead of a synonym of 'Chakkiliyan'.

(v) 'Pulayan' has been included as sub-caste of 'Cheramar' instead of a sub-caste of 'Chalavadi'.

(vi) 'Vaunan' has been substituted by 'Vannan'.

1	2

PART XIV—UTTAR PRADESH

1. Halalkhor (against Balmiki)
2. Bauria (against Bawaria)
3. Kureel, Raidas, Chamar-Ravidas, Chamar-Rohidas (against Chamar)
4. Rajak (against Dhobi)
5. Domahra, Supach (against Dom)
6. Shikwa (against Khatik)
7. Sansi (against Sansiya)
8. Khairaha
9. Khorot

Other Changes:

(i) The spelling of 'Bahaeliaya' as shown in the Bill has been corrected as 'Baheliya'.

(ii) The spelling of 'Bajanya' as shown in the Bill has been corrected as 'Bajaniya'.

(iii) 'Mazhabi, has been included as main caste instead of a synonym of 'Balmiki'.

(iv) The spelling of 'Gharmai' as shown in the Bill has been corrected as 'Gharami'

(v) 'Shilpkar' which was included in the Bill throughout the State has been included only in Kumaon & Garhwal Divisions.

PART XV—WEST BENGAL

1. Byagra Kshatriya, Let (against Bagdi)
2. Satnami, Chamar- Rohidas (against Chamar)
3. Deshwali Majhi
4. Dhoba, Rajak, Sukladas (against Dhopa)
5. Hela

CHAPTER II

PART I—CHANDIGARH

1. Ramdasia, Chamar Ravidas, Chamar-Rohidas (against Chamar)
2. Sapera (against Sapela)

Other Changes:

'Kabirpanthi' which was already included in the Bill has been substituted by 'Kabirpanthi-Julaha'

1	2

PART II—DELHI

1. Chamar-Ravidas, Chamar-Rohidas (against Chamar)
2. Badi (against Naribut)

PART III—HIMACHAL PRADESH

1. Chamar-Ravidas, Chamar-Rohidas (against Chamar)
2. Nath (against Jogi)

Other Changes:

(i) 'Nagalu' has been included as synonym of 'Sapela' instead of a synonym of 'Badhi'.

(ii) 'Kabirpanthi' which was already included in the Bill has been substituted by 'Kabirpanthi-Julaha'

PART IV—MANIPUR

1. Chamar-Rohidas (against Muchi)

PART V—TRIPURA

1. Chamar-Ravidas, Chamar-Rohidas (against Chamar)

CHAPTER III

JAMMU AND KASHMIR

1. Chamar-Ravidas, Chamar-Rohidas (against Chamar)
2. Doomna.

CHAPTER IV

DADRA AND NAGAR HAVELI

1. Chamar-Ravidas, Chamar-Rohidas (against Chamar)
2. Vankar (against Mahyavanshi)

Other Changes:

'Rohit' has been accepted as synonym of 'Chamar' instead of a synonyn of 'Mahyavanshi'.

CHAPTER V

PONDICHERRY

Other Changes:

'Sambavar' has been included as a main caste instead of a sub-caste of 'Adi-Dravida'

ANNEXURE II

[*Vide* para 20 (vi) of the Report]

THE SECOND SCHEDULE

Name of the Tribe included	Name of the Tribe excluded
1	2
PART I—ANDHRA PRADESH	
1. Agnikula Kshatriya, Palli	1. Raj Gond
2. Koi, Koitur (against Gond).	

Other Changes:

'Kodu' and 'Kondh' tribes were already in the Bill but 'Kondh' has been accepted as the main tribe.

PART II—ASSAM

I. *In the Autonomous Districts*:

1. Boro (against Kachari).	1. Bhoi.
2. Gond.	2. War
3. Kamar.	
4. Kharia	
5. Koch (of Garo Hills)	
6. Khond.	
7. Mech.	
8. Arleng (against Mikir).	
9. Munda	
10. Oraon	
11. Pahari	
12. Pan	
13. Paite	
14. Santal	
15. Rabha	
16. Rava	

Other Changes:

(i) 'Kachari' which was shown as synonym of 'Chakma' has been accepted as the main tribe and 'Dimasa' as its synonym.

(ii) 'Riang' has been accepted as the main tribe and not as a sub-tribe of 'Kuki' as shown in the Bill.

II. *In the Transferred Areas*:

1. Mishing
2. Santal

1	2
III. *In the Plains Areas*:	
1. Chero	
2. Gond	
3. Ho	
4. Garo	
5. Hmars	
6. Kandh	
7. Kharia	
8. Konda	
9. Mikir	
10. Munda	
11. Oraon, Orang	
12. Santal, Santhal	
13. Sauria Paharia	
IV. *In the North-East Frontier Agency*:	
	For the existing list of Scheduled Tribes in the North-East Frontier Agency, the following list has been *substituted*:
1. Abor, Adi, Ashing, Bogum, Bokar, Bomdo, Bori, Gallong including: Basar, Bomi, Bong, Botung, Karka, Karko, Komkar, Lare, Lodu Milang, Minyong, Padams, Pailibo, Paktu, Pangi, Pasi, Ramo, Shimong, Tangam, Janbo.	
2. Aka, Hrusso, Khrodeng.	
3. Apatani, Apatanang.	
4. Dafia, Bangni, Nishi, Nishang, Bangru, Yalo, Yano.	
5. Hill Miri, Tarbotia, Panibotia, Sarak.	
6. Khamba	
7. Khampti, Khamti.	
8. Khowa, Khoa, Bugun.	
9. Mayor	
10. Memba	
11. Miji, Dhammai.	
12. Mishmi, Chulikata including Bebaia, Idu, Kaman, Miju, Taraon, Digaru.	
13. Monpa, But Monpa, Dirang Monpa, Lishpa, Chukpa, Kalaktang, Monpa, Tawang, Brahmi Monpa.	
14. Nocte, Hakhun, Khapa, Hawa, Domlak, Phothung, Jope, Sangniyak, Laju, Dadom.	

1	2
15. Sherdukpen, Thonji, Senji	
16. Singpho, Sinpho, Chinphou	
17. Sulung	
18. Tagin, Soreng-Ling-Po, Moya, Mayu, Mara, Na.	
19. Changwan, Havi, Khamiyang, Khemsing, Longchang, Longphi, Longri, Lung Chang, Lungri, Maimongs, Moglum, Moklum, Morang, Mosang, Musang, Rang Pang, Ronrang, Sanake, Tangsa, Takam, Teikam, Tikhak, Tonglum, Tongsing, Yogli, Yongkuk, Yotingkuk	
20. Wancho.	
21. Zakhring	

PART III—BIHAR

1. Agaria, Bir (against Asur)	1. Tamaria.
2. Kawar.	
3. Dhangar, Dhangad (against Oraon).	

Other Changes :

(*i*) For the purp ses of area restriction in respect of 'Bhumij' tribe, the 'Palamau' district has also been included.

(*ii*) 'Kisan which was already included as synonym of 'Nagesia has been substituted by 'Nagesia-Kisan'.

PART IV—GUJARAT

	1. Nayak.
	2. Rajgond.

PART V—KERALA

1. Kulluva Kuruman, Vetu Kuruman (against Kuruman).	1. Mulluva Kuruman.

Other Changes :

The existing tribe 'Then Kuruman' shown as the synonym of 'Kattunayakan' has been accepted as the subtribe of 'Kuruchian'.

PART VI—MADHYA PRADESH

1. Dhur (with Dhuru, against Gond).	1. Raj Gond.
2. Maria (with Madia, against Gond).	
3. Muria (with Mudia, against Gond).	
4. Rathia (against Kanwar).	
5. Sor (against Seharia).	

1	2

Other Changes :

(i) 'Andh' tribe shown in the Bill as the sub-tribe of 'Gond' has been accepted as the main tribe.

(ii) 'Halbi' which was shown as the synonym of 'Halba' has been accepted as a main tribe.

PART VII—MAHARASHTRA

1. Gond Burud, Madia or Maria (against Gond).	1. Mana.
2. Pardhi, Advichincher Pardhi, Phanse Pardhi, Shikari Pardhi.	

Other Changes :

The spelling of 'Bhill' tribe as shown in the Bill has been corrected as 'Bhil'.

PART VIII—MYSORE

1. Bhovi, Bovi.	1. Adiya.
2. Ghantichore.	2. Kammara.
3. Handi Jogi.	3. Kaniyan, Kanyan.
4 Kepmari.	
5. Koracha.	
6. Korama.	
7. Thenukudi (against Kudiya).	
8. Sillekyatha.	
9. Sudugadu Siddha.	

Other Changes :

(i) Area restriction in respect of 'Banjara' tribe has been removed.

(ii) The spelling of the tribal name has been corrected from 'Maranshikari' to 'Haranshikari'.

PART IX—ORISSA

1. Paidi Bhuyan, Paudi Bhuyan (against Bhuiya).	
2. Bhinjhwal, Binjhoa (against Bhinjhal).	
3. Konda Dora (against Konda Dhora).	
4. Saunti.	

Other Changes :

(i) 'Baiga' has been included as main tribe instead of a sub-tribe of 'Gond'.

(ii) The spelling of 'Bondo Paraja' as shown in the Bill has been corrected as 'Bonda Paraja'.

(iii) 'Tharua' has been included as main tribe instead of the synonym of 'Munda'.

1	2
PART X—RAJASTHAN	
1. Rawat-Bhil (against Bhil). 2. Rawat-Mina (against Mina). *Other Changes*: Exclusion of 'Rajput Garasia' tribe from within the fold of 'Garasia' tribe, as shown in the Bill, has been removed.	
PART XI—TAMIL NADU	
1. Malakkaran (of North and South Arcot, Salem and Tiruchairapalli Districts)	1. Kammara. 2. Malayali Gounder (of North and South Arcot, Salem and Tiruchirapalli Districts). 3. Kaniyan Kanyan.
Other Changes: (i) 'Malayali' shown as the synonym of 'Malayali Gounder' in the Bill has been accepted as the synonym of 'Malakkaran'. (ii) The name of the State has been changed to 'Tamil Nadu'.	
PART XII—WEST BENGAL	
1. Rong (against Lepcha). 2. Bodo (against Mech). *Other Changes*: The 'Parhaiya' has been included as main tribe instead of the synonym of 'Mal Pahariya'.	
CHAPTER II	
PART I—HIMACHAL PRADESH	
1. Beda (against Beta). 2. Chamang, Damang (with Kanaura). 3. Kolta. *Other Changes*: (i) The 'Bodh' has been included as a main tribe instead of the synonym of 'Jad' (ii) The spelling of 'Bangal' has been corrected to read as 'Banghal'.	1. Both.
PART II—LACCADIVE, MINICOY AND AMINDIVI ISLANDS	
Other Changes: The spellings of 'Thakhru' tribe as shown in the Bill have been corrected as 'Thakru'.	

1	2
PART III—MANIPUR	
1. Aimol.	
2. Baite.	
3. Chogthu.	
4. Guite.	
5. Kuki.	
6. Puram.	
7. Lusei (against Mizo).	
8. Mikir.	
9. Sukate.	
10. Perum.	
11. Ralte.	
12. Sukte.	
13. Kachanago (against Zamei-Lieangmei).	
PATR IV—TRIPURA	
1. Kalali, Karbong, Kaipeng, Dub, Thangchep, Sukuchep, Bengshel, Mussum, Murasing, Rankhal, Rupini, Lengui, Lengung.	
2. Chaimal.	
3. Kanda, Kheria, Kheriya.	
CHAPTER V UTTAR PRADESH	
1. Shauka, Mana, (against Bhotia).	Nitiwal
2. Bhil.	
For the existing tribe 'Jaunsari (excluding Khasa Jaunsari, *viz.* Brahmin and Rajput), the following tribes have been *substituted*:	
3. Bajgi, Chanorm Beda, Turi, Nai, Jhumaria, Auji, Darzi, Diyad, Dhake, Hurkiya. 4. Barhai, Badi, Mistri, Ode. 5. Chamar. 6. Chura 7. Dhaliya. 8. Dom, Doom. 9. Jogi, Jogra, Nath. 10. Julaha, Varav. 11. Koli, Koi. 12. Kolta. 13. Kumhar. 14. Luhar. 15. Pari 16. Ruriya. 17. Sunar. 18. Tamota.	of Jaunsar-Bawar Pargana in Dehradun District, Rawain Pargana in Uttar Kashi District and Jaunpur Pargana in Tehri Garhwal District.
Other Changes: The spelling of 'Toleha' has been corrected as 'Tolchha'.	

MINUTES OF DISSENT

I

I herewith file my minutes of dissent to the report of the Joint Committee as below:—

1. In respect of the Scheduled Castes the Committee made a provision to the effect that a member of the Scheduled Caste who migrates to another State, will continue to be treated as a Scheduled Caste of the State to which he has migrated. The same principle has not been made applicable to the members of the Scheduled Tribes who migrate to another State. Such a member should be treated as a Scheduled Tribe of the State to which he has migrated, as in the case of Scheduled Caste.

2. Injustice has been done by the anomaly of classifying a community as a Scheduled Tribe in one part of a State and classifying the same community as a Scheduled Caste in another part of the same State. There has been a glaring instances of this nature. In the case of Bihar for example 'Bhumij'. These anomalies should be removed.

3. That I do not find myself in agreement with Joint Committee turning down amendments regarding the inclusion of 'Banjara' in the list of Scheduled Tribes and thus perpetuating the most serious and unjust position of hopelessly backward 'Banjara' tribe being included in Schedule II of tribes in States like Andhra Pradesh, Bihar, Orissa, Madras and Mysore, while refusing to include the same tribe in the said Schedule in States and Union Territories like West Bengal, Gujarat, Madhya Pradesh, Maharashtra and Himachal Pradesh.

(ii) This is patently impossible and most embrassingly discriminatory situation that the members of the same tribe who are agreed to possess adequate tribal characteristics in several States in which they are so included in the Second Schedule of Tribes, are denied the same inclusion in several other States when ethenically, culturally and socially they are the same, suffering from same economic backwardness, possessing primitive traits distinctive culture, geographic isolation and shyness of contact with community at large.

(iii) The above characteristics enabling 'Banjaras' to be included in Schedule of Tribes has been adequately brought out in an exhaustive brochure entitled 'Report of all India Banjara Study Team' (circulated to all members of the Committee). This has also been admitted by series of Commissions and Committees appointed by Government from time to time.

(a) The Report of the Backward Classes Commission (Kaka Kalelkar Commission).

(b) The Report of the Scheduled Areas and Scheduled Tribes Commission (Chairman—Shri U. N. Dhebar).

(c) The Report of the Advisory Committee on Revision of the lists of Scheduled Castes and Scheduled Tribes.

(iv) On the grounds of tribal characteristics and because they do not suffer from stigma of untouchability 'Banjaras' and their synonyms were removed from Scheduled Castes in States like Orissa and Mysore and added to Scheduled II of Tribes; while in States of Rajasthan (Gavaria), Himachal Pradesh (Sirkiband) and Kerala (Gavara) they have still been retained in Schedule of Castes which is most unfortunate proof of failure to apply same criteria in all the State.

4. 'Bovi' Community has been included in the Second Schedule to Mysore State, while the Committee refused to include the same tribe Bovi, (Diwar, Koli) of the Vidarbh area of Maharashtra State. They possess the tribal characteristics. They were in the second Schedule of 1950 order. They are left out tribes and should be included in the Second Schedule.

5. The Committee recommended exclusion of 3 castes and 14 tribes from the existing Schedules to the Bill. The educational, economical and other developmental benefits enjoyed by these Castes and Tribes, recommended for exclusion should not be terminated suddenly but withdrawn gradually in a phased manner so as not to cause hardship to them.

6. There are some communities in the list of Vimukta Jati, Nomadic and other Backward Classes, which deserve special assistance and they should be treated on par with Scheduled Castes and Scheduled Tribes in matter of economic upliftment and should have a separate Commission.

7. In some States and Union Territories namely Haryana, Chandigarh, Delhi, Punjab, Pondicherry and Jammu & Kashmir, there is no Second Schedule of Tribes. Therefore it was not possible for the Committee to consider the amendments for inclusion of tribes in the Schedule.

8. I, therefore, place on record my minute of dissent to the decisions of the Committee.

NEW DELHI;
The 17th November, 1969

DEORAO S. PATIL.

II

As an individual member of the Committee, I feel it my duty to record my sincere and sharp disagreements with a number of decisions taken by the whole Committee. From the very beginning I have been feeling that the Bill has been drafted by the Government not with a view to rationalising the question of scheduling on the basis of any scientific studies or approach but only to play some politics at the cost of the unfortunate and helpless people. This is not a general observation as such, because it can be fully established even by the happenings during the deliberations of this Committee. It is no use recounting such a story at this stage. I would merely mention a few specific points on which I

totally disagree with the Government viewpoint and the Committee's decisions.

2. Even before the drafting of this Bill I took up the question of scheduling the displaced persons from East Pakistan who have been settled outside West Bengal. After some persuasion the Government accepted the legitimacy of their claim, but that was done only in principle as provided in Section (3), chapter I, of the First Schedule. Experience shows that such a general provision is of very little use in practice. To make it really meaningful and effective, I tabled a number of amendments for specifically reflecting this provision in the separate lists for the different States and Union territories. The State Government officials are generally guided by such separate lists without bothering much about the general provision. The Minister was not agreeable to my suggestion on the plea, firstly, that the Government is not aware of all the communities who have actually settled down in various States and Union Territories, and secondly, that there would be no administrative difficulty because any person concerned can always make an affidavit to establish his claim under the general provision. I feel none of these arguments are justified. Even the Lokur Committee, apart from other evidences, has specifically mentioned certain communities who constitute nearly 90 per cent of the displaced persons rehabilitated in certain States outside West Bengal. There is no reason why the Government could not make some clear provision for such a predominant section of the displaced persons for the sake of some doubt, even if we so concede, about the remaining 10 per cent of the persons concerned. The fact is that the Government is determined to avoid the entire question and deprive these unfortunate people of their legitimate rights. The second point ignores even the elementary common experience that most of these illiterate people would never be able to go in for the necessary affidavit with its attendent procedures to establish their claims, particularly because of the unhelpful attitude of the concerned officials. I am of firm conviction that the general provision will have no meaning and effect to these double victims of social aggression and the partition unless it is concretised on the lines I have suggested.

3. My second point is about the unconstitutional *exclusion of the Andamans and Nicobar Islands* from the making of lists for *Scheduled Castes*. The general provision already accepted by the Government, and the Committee in regard to the scheduling of displaced persons from East Pakistan outside West Bengal is applicable to both the States and the Union Territories. It is an established fact that most of the displaced persons (about 80—90 per cent) settled in the Union Territory of Andamans and Nicobar Islands belong to certain Scheduled Castes recognized in West Bengal and neighbouring States. These facts have been officially admitted in Parliament also. Since the Bill did not make any provision for a list of Scheduled Castes in this Union Territory, I gave an amendment for inserting a new part for this Territory, in relation to Scheduled Castes consisting not only of the displaced persons but also the sweepers and similar section of the society who are there for a long time. This amendment was ruled out of orders as being beyond the scope of Article 341(2) of the Constitution. I am of the firm opinion that this plea was entirely wrong. It was pointed out by the Minister that the Chief Commissioner concerned had not recommended for such a schedule, and that since the President had not so far notified a

list of Scheduled Castes for the Andaman and Nicobar Islands, Parliament could not make a new list. Under Article 341, there is no requirement even for consultation with the Chief Commissioner of a Union Territory—only the Governor of a State is to be consulted in such matters. Since the Union territories are administered by the Union Government, the fault of not notifying timely a list of Scheduled Castes already settled in the Andaman and Nicobar Islands, Islands lie with the Union Government and that cannot be an excuse for incapacitating Parliament for rectifying a mistake. I, therefore, urge that the Parliament should exert its authority over the Executive on such a vital issue.

4. Thirdly, the Government action of excluding the *Namasudra* community from the Orissa State List of Scheduled Castes is also not justified on any ground. This community had not been included originally in the 1950 Order of the President. It was only on the specific recommendations of the Backward Classes Commission that *Namasudras*, were included as a Scheduled Caste in Orissa in the amending Act of 1956, and they are still there in the State List. Even while the team of Members of Parliament held discussions regarding revision of lists of Scheduled Castes and Scheduled Tribes with the State Government of Orissa in March, 1966, the question of this community came up and it was agreed that an investigation would be made as to whether they suffer from untouchability. We are not aware of any such investigation actually being made and its manner also. Moreover, in a note circulated by the Department of Social Welfare for our Committee, it is clearly recorded that there is an agreement between the Registrar-General and the Department to the effect that no major community|Caste|tribe can reasonably be said to have been omitted from the lists included in the Bill. This agreement has been clearly violated in the case of exclusion of *Namasudras* in Orissa who are shown as a major community of Scheduled Castes there in the 1961 Census. It is really regrettable that the Committee did not take into consideration even the views of the State M.L.As. specifically expressed to the Study Group that visited Orissa in October, 1968. One of the important points urged by the M.L.As. and others present during the course of the discussion was that the tribes and the castes which were scheduled in the neighbouring States of Bihar, M.P., West Bengal and Andhra Pradesh should also be scheduled in Orissa. *Namasudras* are already scheduled in the neighbouring States either as original settlers or as rehabilitated displaced persons, and they are going to be so recognized even in Orissa by virtue of their being displaced persons from East Pakistan. I, therefore, find no valid ground to exclude this community from the existing Orissa State List. I hope their legitimate position would be restored by Parliament in the final Act.

5. Finally, I will be failing in my duty if I do not mention the unhappy method and manner of including and excluding certain influential communities in the lists of Scheduled Castes and Tribes. Particular mention may be made of the 'Bhovi' and 'Banjara' Communities in Mysore. In the original Bill, the 'Bhovi' community was included as a Scheduled Caste (with area restrictions). In the face of strong opposition, and as they do not suffer from the stigma of untouchability, they were taken out from the list of Scheduled Castes but included in the list of Scheduled Tribes, along with the Banjara' and a few other communities. It is

highly regrettable that the Committee at all did not consider whether these communities fulfil any of the prescribed criteria for inclusion in the list of Scheduled Tribes. The actual tribals in Mysore are known to be found only in hilly regions. Now some non-tribal communities from the plains are going to exploit the Scheduled Tribes. This is not a scientific or rational basis of doing things on such a vital issue.

6. Let the full Parliament take note of these facts for final decisions.

NEW DELHI; P. R. THAKUR.
November 17, 1969.

III

We, the undersigned Members of the Joint Committee on the Scheduled Castes and Scheduled Tribes orders (Amendment) Bill, 1967 herewith file our minutes of dissent to the Report of The Joint Committee as below:—

1. That we do not find ourselves in agreement with Joint Committee turning down amendments bearing No. 413, 429, 455 to 460, 492 to 494, 529, 534, 539, 545, 552, 668, 734, 744 & 775 and thus perpetuating the most serious and unjust position of hopelessly backward tribe of 'Banjara' being included in Second Schedule of tribes in States like Andhra Pradesh, Bihar, Orissa, Madras and Mysore while refusing to include the same tribes in the said Schedule in States or Union Territories like Assam, Bengal, Chandigarh, Delhi, Goa, Gujarat, Haryana, Himachal Pradesh, Punjab, Pondicherry, Jammu & Kashmir, Kerala, Madhya Pradesh and Maharashtra.

2. This is patently impossible and most embarrassingly discriminatory situation that the Members of same tribe who are agreed to possess adequate tribal characteristics in several States in which are so included in Second Schedule of Tribes are denied the same inclusion in several other States when ethenically, culturally and socially they are the same, suffering from same economic backwardness, possessing primitive traits, distinctive culture, geographic isolation and shyness of contact with communities at large.

3. The above characteristics enabling 'Banjaras' to be included in schedule of Tribes has been adequately brought out in an exhaustive brochure entitled "Report of all India Banjara Study Team" (circulated to all concerned State Governments. It is further strengthened by recommendations of Members of Committee). This has also been admitted by series of Commissions and Committees appointed by Government from time to time *vide* (a) Backward Classes Commission (Kaka Kalelkar) (Vol. II) pp. 205 (Andhra) pp. 212 (Bihar) pp. 222 (Madras) pp. 238 (Orissa) pp. 244 (Saurashtra). (b) Scheduled Areas and Scheduled Tribes Commission (Chairman—Shri U. N. Dhebar's letter dated 4-10-1961 para 3) ch. 30, pp. 357. (c) Advisory Committee on Revision of the lists of Scheduled Castes and Scheduled Tribes (Lokur Committee) pp. 17 lines 29 to 34, pp. 91 and pp. 93 (Andhra) p. 97 (Gujarat) p. 107 (Mysore) p. 109 (Orissa) p. 113 (Himachal) (d) On grounds of tribal characteristics and because they do not suffer from stigma of untouchability 'Banjaras'

and their synonymous were removed from Schedule of Castes in States like Orissa and Mysore and added to Schedule II of Tribes; while in States of Rajasthan, Himachal Pradesh, Kerala and Tripura they have still been retained in Schedule of Castes which is most unfortunate proof of failure to apply same criteria in all the States.

4. We, therefore, while reiterating our complete agreement with amendments mentioned in para (i) above, place on record our minutes of dissent to the decision of this Committee to reject the above amendments or to declare some of them out of order thereby treating 'Banjara' tribe and their synonyms 'Left out Tribal' only in such States. Hence this.

NEW DELHI;
November 17, 1969.

B. RADHABAI ANANDA RAO
RAM CHARAN
EMONSING M. SANGMA
G. Y. KRISHNAN
K. SUBRAVELU
SHEEL BHADRA YAJEE
J. H. PATEL

While I endorse the feeling in favour of the inclusion of the 'Banjaras' in the States where they have been left out, I would have liked that the 'Bhuya', 'Bhuyan' now included in Scheduled Castes in Bihar should have been included in the Scheduled Tribes list in Bihar.

LOKANATH MISRA

NEW DELHI;
November 17, 1969.

IV

It has been found necessary to record minutes of dissent to the Report of the Joint Committee, as we shall be failing in our duties towards the members of Scheduled Tribes if we did not do so and very purpose for which the Constitutional protection has been provided to them will be defeated. We are particularly opposed to the dramatic inclusion of 'Bhovis' and 'Banjaras' in the list of Scheduled Tribes, for the following reasons:

(i) That the 'Bhovis' and 'Banjaras' are denotified communities.

(ii) That the Denotified and Nomadic Communities cannot be included in the list of Scheduled Tribes.

(iii) That Backward Classes Commission (Kaka Kalelkar) unanimously recommended that the Denotified tribes, should not be called tribes. They shall be simply called Denotified Communities, *vide* (Report of the Backward Classes Commission, Chapter IV page 34 para 41 and page 36, para 48).

This has been further confirmed by the Lokur Committee in its report under the heading "Denotified and Nomadic Tribes", pages 16-17, para-29 which reads:

"We suggest that the present anomalous position regarding the Denotified and Nomadic Tribes, who could more properly be identified as Communities rather than Tribes, should be rectified as soon as possible....."

(iv) That the Lokur Committee in its report (Mysore page 57) have indicated reasons for rejection of the proposal of transfer of

these Communities *i.e.* (1) Bhovi (2) Ghantichore (3) Handijogi (4) Kepmari (5) Koracha (6) Korama (7) Sillekyatha and (8) Sudugadu Sidha to the list of Scheduled Tribes, where in it is said:

"* * * * In Mysore, however, there was no evidence to show that these groups possessed tribal characteristics. It was therefore, decided not to transfer them to the list of Scheduled Tribes.....".

(v) That Chairman of the Scheduled Areas and Scheduled Tribes Commission, Shri U. N. Dhebar recommended that their problems are peculiar and do need special examination as they are not eligible to be included in the list of Scheduled Tribes (*vide* Chairman's letter addressed to the President of India, New Delhi dated 4-10-61, para 5).

(vi) That the shift of position of 'Banjaras' with regards to various States may be illuminating:

(a) *Andhra Pradesh*:

Prior to 1953, they were recorded as Denotified tribes in old Andhra Pradesh:

Even in the existing Order in some part of Andhra Pradesh namely, Hyderabad, Mahboobnagar, Adilabad, Nizamabad, Medak, Karimanagar Warangal, Khammam and Nalgonda Districts, they are in the list of Denotified Communities.

Strangely enough in the proposed Bill, 'Banjara', 'Lambada', 'Sugali' have been accepted by the Committee as Scheduled Tribes throughout the State.

(b) *Bihar*:

In the existing Order, they are recorded in the list of Scheduled Tribes.

Lokur Committee recommended for exclusion of this community on the ground that they are assimilated with the general population and their population is insignificant. (*Vide* Lokur Committee Report, page 49).

"The State Government of Bihar in their memo No. 228 dated 17-12-68 recommended for their deletion, as their population is only 42 and that they do not possess tribal characteristics.

(c) *Madras*:

At present, 'Lambadi' & 'Sugali' are in the list of Denotified Communities.

In the proposed Bill, they have been really included by the Committee in the list of Scheduled Tribes.

(d) *Mysore*:

In the existing Order, the 'Banaras' and 'Lambani' were in the list of Scheduled Tribes only in the districts of Bangalore, Bellary, Chikmagalur, Chitradurga, Hassan, Kolar, Mandya and Mysore (except Kollegal Taluk), Shimoga and Tumkur.

In the proposed Bill, the area restriction has been removed and put in the list of Scheduled Tribes.

(e) *Orissa*:

In the existing Order 'Laban' are in the list of Scheduled Caste.

In this proposed Bill, they have been included in the list of Scheduled Tribes.

Orissa Government have recommended for the exclusion of 'Laban' from the list of Scheduled Tribes. (*Vide* their Memo No. 241 dated 4th Dec. 1968).

(vii) That from the above facts it is clear that the Bhovis and Banjaras with their congeners have moved from a position of Denotified Communities to Scheduled Castes and then to the list of Scheduled Tribes. There are records to show that this has been achieved by careful manipulation and political sleight of hand although they did not satisfy the criteria for Scheduled Castes or Scheduled Tribes. In Mysore the population of 'Bhovi' and 'Banjara' is in the order of 9.5 lakhs and 6 lakhs respectively.

(viii) That the phenomenal shift of position of the 'Bhovis' of Mysore also is really remarkable.

They are found in other States also but no-where they are in the list of Scheduled Caste or Scheduled Tribes.

(a) Between 1917—1950 they were recorded as Depressed Classes for the purpose of educational and economic development.

(b) In 1950: They were wrongly recorded in the list of Scheduled Caste, even though they did not suffer from the stigma of untouchability. It has been proved beyond doubt [illegible]ey do not suffer from the stigma of untouchability and [illegible]e they were rightly deleted from the list of Scheduled Castes by the Joint Committee .

(c) That the Committee has wrongly accepted 'Bhovis' along with a number of Sub-Communities, to utter dismay, to be included in the list of Scheduled Tribes. It would be wrong to assume that if a particular Community does not fit in, in the list of Scheduled Caste, it must find a place in the list of Scheduled Caste, it must find a place in the list of Scheduled Tribes.

In order to be included in the list of Scheduled Tribes, it must satisfy the following criteria;

(i) Indication of primitive trait.
(ii) Distinctive culture.
(iii) Geographical isolation.
(iv) Shyness of contract with community at large.
(v) Backwardness.

2. None of the above requirements are met by the 'Bhovis', nor they have claimed at any stage in the various memoranda, they presented to the Committee that they should be included in the list of Scheduled Tribes.

3. It was rather shocking that the 'Bhovis' have been included in the list of Scheduled Tribes, without having regard to the basic question as to whether they possess tribal Characteristics. Per contra, there are evidences to rebut their claim.

4. It may be relevant to point out that all the tribes included in the existing schedule are conspicuously inhabiting in the bills. The 'Bhovis' have been enjoying educational, economic and other benefits since 1917 i.e. for the last 52 years and naturally, therefore, they are very much advanced as compared to the backward and more backward communities in Mysore State who were deprived of the facilities, constitutional or otherwise all these years.

5. Inclusion of the 'Bhovis' in the list of Scheduled Tribes would be opening the flood gates of exploitations to the Scheduled Tribes, as it is likely to induce other backward communities to come forward to press their claim for inclusion in the list of Scheduled Tribes. By including the 'Bhovis' and 'Banjaras' in the list of Scheduled Tribes, it would amount to indirectly introducing entirely a new criteria for the Scheduled Castes and Scheduled Tribes:

(i) Scheduled Castes=Tribal Characteristics plus untouchability.

(ii) Scheduled Tribes=Tribal Characteristics minus untouchability.

6. This means that no member of Scheduled Castes would satisfy the criteria for Scheduled Castes that any body who does not suffer from the stigma of untouchability, will automatically be reduced to be a member of scheduled tribes.

7. Thus it is clear, beyond any reasonable doubt that this wrongful inclusion of 'Bhovis' and Banjara will pose a serious threat to the plea of development of the Scheduled Tribes as these two communities being sufficiently advanced, would not allow the genuine and deserving Scheduled Tribes to take any advantage whatsoever.

8. It is interesting to note that not only that the 'Bhovis' and 'Banjaras' did not press their claim for inclusion in the list of Scheduled Tribes, not even an iota of evidence was produced before the committee from the beginning to the [redacted] and in spite of their not demanding themselves to be placed in the list of Scheduled Tribes, a sudden and an eleventh hour transfer of 'Bhovis' to the said list is unjustifiable, improper, illegal, amounting to the raping of the Constitutional provisions, in respect of the political rights to snatch away certain reserved seats in the State Legislature and in the Parliament.

9. 'Bhovis' and 'Banjaras' are already in the list of Denotified Communities in the integrated area of Mysore and they are getting all the facilities, there is no need to include these communities in the list of Scheduled Tribes. Caste system, does not exist in the tribes of this country and hence 'Bhovis' being castes, can never be and should not be included in the list of Scheduled Tribes. There is no theory yet known to operate that if one cannot be a scheduled caste, he will be automatically a Scheduled Tribes or *vice versa*.

10. It would be a fantastic decision if the 'Bhovis' (Voddars) who persistently fought for being retained in the list of Scheduled Castes with the area restriction removed, by bringing about political pressure to bear and who failed to establish their claim as members of Scheduled Caste, should suddenly find a place in the list of Scheduled Tribes.

11. Last but the most important factor in tribal welfare is that the tribes must be protected against the exploitation as enshrined in Article 46 of the Constitution, by the more advanced, more vocal, more educated enlightened and aggressive communities who will most certainly flout the efforts of the Government in the matters of land alienation. In almost all State Governments, where tribes predominantly inhabit, land legislations have been made to prevent the lands belonging to the tribals from being transferred to the non-tribals. Even the Government have failed in ensuring complete protection to the tribes in the matter of land alienation and there are serious tribal unrests on account of this. Inclusion of an

advanced communities like 'Bhovis' and 'Banjaras' and for that matter any advanced communities, therefore, will be a source of grave danger to the tribes who will be rendered landless. Tribes live with the lands and languish without them due to alarming illiteracy.

12. We, therefore, vehemently oppose the inclusion of Denotified and Nomadic Communities and for that matter any other advanced Communities in the list of Scheduled Tribes. They cannot and should not, by any stretch of imagination be included in the list of Scheduled Tribes so long as the interest of the Scheduled tribes reigns supreme with the Government. We would like to demand and assert that the following Denotified and Nomadic Communities, be excluded from the list of Scheduled Tribes:

(a) *Andhra Pradesh*:

1. Banjara, Lambada, Sugali.

(b) *Bihar*: Banjara.

(c) *Madras*: Lambadi, Sugali.

(d) *Mysore*: (1) Bhovis (2) Ghantichore (3) Handijogi (4) Kepmari, (5) Koracha (6) Korama (7) Sillekyatha (8) Sudugadu Sidha (9) Banjara, Lambani.

(e) *Orissa*: Laban.

13. We, would not however, mind, if in the interest of these communities, the Denotified and Nomadic Communities should properly be identified as Communities, removed from the list of Scheduled Castes and Scheduled Tribes and be treated exclusively as a distinctive community with reasonable development scheme/schemes, if the Government so desire, as recommended by the Lokur Committee.

NEW DELHI;
November 17, 1969

M. G. UIKEY.
KARTIK ORAON.
RAMCHANDRA ULAKA.
NEKI RAM.

V

I consider it necessary to record my Minutes of Dissent in respect of some tribes who should have been included in the Schedule, but they have either been included in the list of scheduled castes or omitted altogether. The very purpose of the Constitution in providing and extending facilities to the weaker sections of the people is to bring them in line with the others and thereby help them to merge in the national life of the country. It is unfair and unjust to deprive some of the tribes to take the due share for the development. While I reserve my right to bring amendments for the inclusion of or exclusion from, at the appropriate time, I would like to bring the following points for favour of consideration of the House:

1. 'Bhuinya' and 'Rawatiya' or 'Routiya' should be included in the list of Scheduled Tribes in Chotanagpur Division (in the district of Ranchi, Singhbhum, Hazaribagh, Dhanbad and Palamau) and in the district of Santhal Pargana.

2. 'Bhuinya' have been included in the list of Scheduled Castes throughout the State, unlike the 'Bhunij', who have been included in the list of Scheduled Tribes only in Chotanagpur Division and Santhal Pargana district.

3. 'Routiya or Rawatiya' are in every respect tribals as they meet all the requirements of tribal characteristics, for instance in the matter of belief, rights and rituals, observance and ceremonies and mode of worship which are not different from other tribals living in the locality. This has unfortunately proved to be a harmful omission so far as this particular tribe is concerned.

NEW DELHI; KARTIK ORAON.

November 17, 1969.

VI

While I am in general agreement with the Report of the Joint Committee I differ on some important and fundamental aspects of the Bill and I consider it my duty to express my views on them as follows:

It is important to note that since 1950, there are only two judicial decisions regarding the lists of Scheduled Castes and Scheduled Tribes. In the Civil Appeal No. 401 of 1964 (Vasavalingappa *vs.* Munichinnappa and others) the Supreme Court observed:—

"It may be accepted that it is not open to make any modification in the order by producing evidence to show (for example) that though Caste A alone is mentioned in the Order, Caste B is also part of Caste A and therefore must be deemed to be included in Caste A. It may also be accepted that whenever one caste has another name it has been mentioned in brackets after it in the Order: [*See* Arya (Mala), Dakkal (Dakkal War etc.)]. Therefore generally speaking it would not be open to any person to lead evidence to establish that Caste B (in the example quoted above) is part of Caste A notified in the Order." This view is reiterated in the subsequent decision in Bhaiyalal *Vs.* Hari Krishna Singh and others.

In the light of the above decisions and also on the plea of grouping the castes and tribes in a scientific manner a comprehensive compendium of all local synonyms, phonetic variations, sub-castes and sub-tribes for each caste and tribe have been taken out from old Census Reports and old standard books such as those by Thurston, Ibboston, Russel and Hiralal etc. and included 72 new sub-castes and 141 new sub-tribes in the Bill.

I consider this as undesirable and unnecessary. Some of the new names of the sub-castes and sub-tribes are so old that people had forgotten them and the younger generation had not even heard them. Our Society is already ridden with innumerable castes and tribes and stands disintegrated. By giving statutory recognition to many mote sub-castes and sub-tribes the Government will be unwilling further disintegrating the weakest section of the society. When there is great need to bring about social integration in the country it is regrettable that the Government has taken this retrograde step. Therefore, I suggest that all the sub-castes and sub-tribes newly added to the lists should be deleted except in very few castes where it is most essential to bring those that have suffered all these years on account of non-exclusion.

2. A new para 3A has been added in the first Schedule Chapter I, to provide for the deletion of five castes namely Paraiyan, Panchama, Dhed, Chandala and Charala on the ground that they are derogatory expressions.

Firstly, they are not the only castes which are considered to be derogatory by others, but most of the names of the Scheduled Castes are treated with contempt. For instance the name 'Chamar' is also considered to be derogatory. Therefore deleting a few names will not serve any purpose. Secondly if the object of deleting these five castes is to raise the social status of the S.C., I consider that it is not the proper and effective method of achieving that end. On the other hand it is by removing poverty, illiteracy, untouchability and providing employment opportunities, improving their economic conditions and making them stand on their own legs, that their social status can be raised.

It is also provided in the above para that though these five castes are deleted from the lists in various States, they will be considered as members of the Scheduled Castes to which they in fact belong. When thousands and millions of people have declared themselves as 'Paraiyans' etc. in the last census how can they be renamed at all and who can decide as to which Castes they in fact belong? This is the real difficulty one has to face in solving this problem.

It is important to note that some of the State Governments have recommended that they should be continued in the lists. Therefore, I am of the opinion that para 3A on page 5 of the Bill should be deleted.

3. The criteria for inclusion in the lists of S.C. is not strictly followed in some cases. For instance in Bihar State on page 7, item 13 'Khelta' and item 20 Tanti, Tantwe in Maharashtra State on page 11 item 9, Bedar, in Mysore State page 13, item 40, Moger, Mugera, these Castes do not suffer from the stigma of untouchability and that they should be removed from the list.

4. Most of the communities which put forth their claims for inclusion in the Schedules are either from the denotified and nomadic communities or from the other backward classes. Some are wrongly included in the Schedules as they do not satisfy the criteria prescribed for such inclusion.

Even though they are considered as Denotified and nomadic communities and other backward classes and certain schemes have been formulated for their development it has to be admitted that they are not getting adequate facilities for their educational and economic advancement either from the State governments or Central government.

Therefore it would be in the best interest of these communities if they are treated exclusively as a distinctive group with developmental schemes specially designed to meet their needs and requirement. Then only the rush for inclusion in the list of Scheduled Castes or Scheduled Tribes will cease.

5. In all the States and Union territories where the Scheduled Castes reside, there are lists of Scheduled Castes except in Andaman and Nicobar Islands. Thousands of Scheduled Castes have gone through the main land and settled in the Island. Several thousands of displaced persons belonging to the Scheduled Castes in East Pakistan have settled there. The several constitutional safeguards provided for them in the

Constitution of India are not available for them, for the simple reason that the President of India has not so far notified a list under Article 341. It has been decided by the Joint Select Committee that if a member of the Scheduled Caste of a State, migrates to another State or the Union territory, he will be considered as the Scheduled Caste in that State even though his caste is not mentioned in the Schedule of that State or Union Territory. This decision cannot be applied to those Scheduled Castes who have migrated to the Islands for the reason already mentioned.

In this connection, it will be relevant to refer to the recommendations made by the Committee on Untouchability, Economic and Educational development of the Scheduled Castes set up by the Government of India regarding the Scheduled Caste residing in the Island. After visiting the island and having made a thorough study of the problem of these people this is what the Committee has said on page 378 of the report:—

"The total population of the Islands is 64,548 according to 1961 census. No Castes are declared as Scheduled Castes there. There are about 200 scavengers in Port Blair. Out of 2,800 families of refugees from East Pakistan, who have settled in the islands, 2,300 families were declared as Scheduled Castes in East Pakistan. All the scavengers are from the main land mostly from Andhra Pradesh, Tamil Nadu, Bihar and U.P. They belong to those castes which were declared as Scheduled Castes in their respective states.

The refugees from East Pakistan who were considered as S.C. in East Pakistan, and settlers from the main land who were considered as S.C. before they went there, represented to the Committee that they should be declared as S.C. in the Islands as they stand to lose the concessions and privileges they were entitled to, as their castes are not Scheduled. It has come to the notice of the Committee that some of the educated persons among them are unemployed and find it difficult to pay the extra boarding charges for their children living in Hospitals where the boarding charges are higher than the scholarship they get. They have also represented that they have lost their political privileges merely on the ground that they have crossed the sea and settled in the islands.

The Committee has carefully gone into the question and it recommends that those refugees from East Pakistan who are considered to be Scheduled Castes and those who migrated from the main land and who are declared to be S.C. must be considered as S.C. in the Andaman and Nicobar islands."

Under the above considerations, I suggest that the Government of India should take immediate action to have a list of Scheduled Castes in the Islands under Article 341 of the Constitution.

NEW DELHI;
November 17, 1969.

S. M. SIDDAYYA.

VII

The 'Bhovi or Vodder' Community in Mysore State has been considered as one of the most downtrodden and neglected communities since long and hence listed under the DEPRESSED CLASSES from 1917 onwards and subsequently with the promulgation of the Constitution, it was listed in the SCHEDULED CASTES. The Scheduled Lists have been subjected for examination and Revision six times during 1917, 1919, 1931, 1935, 1950, and 1956. On all these occasions, there was no move nor agitation to remove or delete this Community from the Scheduled Castes. It is only after 1960 that the Move to delete this Community from the List of Scheduled Castes has been mooted by a few politically interested persons belonging to the Major Communities such as 'Adi Karnataka' and 'Adi Dravida'. To avoid the political competition by this Minority Community, who have just opened their eyes out of the suppression, not being aware of the Constitutional guarantees, the major Community people started the agitation that the 'Bhovi' Community people do not suffer from the stigma of untouchability and hence should be deleted from the List.

2. The Bhovi Community has been subjected to the several social handicaps by their segregated living at the outskirts of the village or town and their occupations including that of the most defiling and degrading occupation of sweeping and scavenging. Their customs are outmoded and ludicrous. Even now the lady folk do not wear their upper vests and wear peculiar metal pieces of jwellery. Neither they have easy access nor have social customs akin to that of the Higher ups. They are the hardest working labour classes doing the work of stone cutting and earth digging etc. They move from rock to rock and from place to place in search of means of living. They hunt the field rats for their food. At certain places they are treated as Ex-criminal Tribes, which has been forced on them by their utter poverty. No Brahmin, Barber nor washerman serve them during their marriages. They are addicted to drinks and offer drinks and sacrifice animals to gods not with a sword or knife but by piercing with a spear or crow bar. They worship not in altars but in huts of bamboo—the goddesses Yallamma, Ankamma etc.

3. While going through the evidence before the Joint Committee, one can easily assess that it is only those people who belong to the Majority Communities such as 'Adi Karnataka' and 'Adi Dravida' who have been telling that this 'Bhovi' Community people are not suffering from the stigma of untouchability and hence should be deleted from the Scheduled Castes' List. Every third person who is not related to these two controversial groups has expressed that this community did suffer from all the handicaps of social disability and are still suffering from the stigma of untouchability due to the fact that they are doing the most defiling and degrading occupation of sweeping and scavenging.

4. In Vishakpatnam Manual 1869 (pages 199-200) by Mr. E. Thirston it is stated that the Caste Vodda-Tsakala wash the clothes of both Malas and Madigas also. Mr. Edgar Thurston in his book "Castes and Tribes of Southern India" Vol. V (1909 Edition) pages 422—436 says about Oddes or Wooders:—

5. In Census Report 1871, the Oddes are described as being the tank diggers, well seekers and road makers of the country who live in detached settlements, building their huts in conical or beehive form with only a

low door of entrance. "In Mysore Members of oddes are now prominently settled in the outskirts of large towns where both sexes find employment as sweepers etc. in connection with sanitation and conservancy."

6. The Kaka Kalekar Committee as well as the Lokur Committee Reports after due consideration and verification have also retained the 'Bhovi' Community in the List of Scheduled Castes. The Latest Report by an Expert Sociologists of the Delhi University Shri K. N. Srinivasan about this community has also established the utmost backwardness in social, economical and political spheres. To quote linces—

"In brief, Bhovis are far worsen off than Harijans" (Harijans are Adi Dravida and Adi Karnataka).

"It would not be an exageration to say that they (Bhovis) constitute the 'Have not' Sections among the Scheduled Castes."

"My considered conclusion would be that, by and large (i) the Economic, educational and political conditions of Bhovis are decidedly inferior to that of the 'Adi Karnataka', 'Adi Dravidas' etc. (ii) Large members of 'Bhovis' are engaged in scavenging in Municipal Towns all over Mysore State and these people suffer from all the traditional disabilities of untouchability. (iii) The Scavenging 'Bhovis' have commercial and marital relations with other sections of 'Bhovis' which means that Bhovis will have to be treated as a whole".

7. The Documentary Evidence produced before the Joint Committee on 9th July, 1968 by the representatives of the 'Bhovi' Community are the certificates issued by the Local Boards of the several places throughout the State, have also proved the social and economical backwardness.

The retention of the 'Bhovi' Community in the list of Scheduled Castes in the Bill has been a decision of the Cabinet of the Central Government after due consideration.

I am also to point out that No evidence has been produced to the Joint Select Committee rebutting any of the above evidences.

8. In spite of all these, I am pained to say that the Committee took a majority decision to delete this Community from the List of Scheduled Castes. This decision I most humbly submit is not based on facts and evidences.

9. The Committee, however, having considered the pitiable conditions and the utter backwardness of this Community deemed it just and unanimously decided to include it in the List of Scheduled Tribes. This decision is supported by the fact that the characteristics of Tribes are very much present among the Voddars (Bhovis). Firstly they had their origin in Orissa called as 'Odd' and gradually migrated to South having sporadic movements in search for living. (Their main occupation being stone and earth work).

Secondly, the practice same old customs of having a Nayak or a leader, called as "Yajamamudu" and are having many clans, living in segregation, with their typical and ludicrous customs. These and many similar features have been elaborated by Mr. Edgar Thurston in his Books on the subject "Castes and Tribes in Southern India".

10. Hence the Committee has however deemed it fit to place the Community among the Tribes even though it resembles greatly and vastly the features attributed to Scheduled Castes. This will enable continuation of protection and facilities provided under the Constitution for such miserable communities. This is, therefore, a welcome relief to the Community at a time when there was fear of total discarding of social, economic and political securities which it otherwise richly deserves.

We hope that the Government will come to the resque of the Minorities in reconsidering this issue and thus save this Bhovi (Voddar) Community from the onslaught by the Self Interested Majorities.

NEW DELHI;
November 17, 1969.

G. Y. KRISHNAN
RAM CHARAN
B. RADHBAI ANANDA RAO.

VIII

I like to give note of dissent against the inclusion of 'Dushad' and 'Dom' communities in the list of Scheduled Castes in the State of Assam.

2. Fact remains that the State Government, the State Scheduled Caste M.L.As. and M.Ps., the Advisory bodies for Scheduled Castes in Assam State, none represented for inclusion of these two cases in the State list.

3. I am opposed for the inclusion of 'Dushad' and 'Dom' communities in the list of Scheduled Castes in the State of Assam.

NEW DELHI;
November 17, 1969.

N. R. LASKAR

IX

The Committee had invited suggestions for inclusion or exclusion of the Castes or Tribes from the Schedule. 262 memoranda and representations were received urging the Committee mostly for inclusion of the Castes and Tribes in relevant Schedule. Apart from the memoranda and representations, many deputations met the different Study teams, constituted by the Committee for studying the position of different Castes and Tribes by visiting different States, and urged the Committee for inclusion of different Castes and Tribes in the Schedule. However, it was not possible to include all these castes or tribes in the Schedule as they did not satisfy the criteria for inclusion in the Schedule. The criteria for inclusion of the Caste is that the community should suffer from the stigma of untouchability and their present social, economic and educational conditions should be due to the traditional practice of untouchability. In case of the Tribes, the tribe should possess the tribal characteristics such as primitive traits, distinctive culture, geographical isolation and shyness of contact with the community at large and backwardness. In view of these criteria, many communities could not be included in either of the Schedules. But the fact remains that these castes and

tribes are socially, economically and educationally most backward and if, for some reason or other, they are not included in the lists of castes or tribes, they will suffer great hardship and it will result in great injustice. There is great social inequality which should be removed as early as possible. Mere economic equality is not enough. If we have to establish a social order based on the principles of equality and justice, then the social equality is of paramount importance. Therefore, it is very essential to make provision for social and educational advancement of those communities which are still backward but cannot be included in the list of the castes or tribes.

2. The clamour for inclusion in the Schedules of Castes and Tribes is mainly due to three reasons. Firstly, if they are included in the Schedule, they are entitled to educational facilities. Secondly, they will get representation in the Government services. Thirdly, due to the provision of the reserved seats in Lok Sabha and State Assemblies, they will be able to elect their representatives to Lok Sabha and Assemblies and these representatives can ventilate their grievances in the legislature. Without reserved seats, it is not possible for them to elect their representatives. Therefore, if it is not possible to include these backward communities in either of the Schedules, it is essential to constitute the third list of the 'Other Backward Classes' and all these backward communities should be included in the third list. It is the responsibility of the Government to render every possible help and assistance to these backward communities so that they can make progress and achieve social, economic and educational equality. These backward communities should be given the similar educational facilities and which are available to the Scheduled Castes and Tribes and there should be reservation for these backward classes in Government services in proportion to their population.

The third reason for ardent desire for inclusion in the Schedule is the Constitutional provision of the reserved seats in Lok Sabha and Assemblies. There is nothing unnatural if the Backward communities, which are substantially large in population, have political aspirations and ambitions. But at present casteism and communalism are rampant. It has been experienced that the elections are fought on the basis of the caste and community. In such communal atmosphere, it is not possible for the persons belonging to these communities to get elected until and unless the seats are reserved for them. This is possible if these communities are included in the Schedule. It is essential to create such atmosphere which is conducive to fulfilment of their political aspirations and ambitions. I do not know whether it will be possible, as in the case of the Scheduled Castes and Tribes, to make provision of the reserved seats for the other backward classes in Lok Sabha and Assemblies. However, the political aspirations can be fulfilled by adopting the new electoral system and for this purpose I feel that it is necessary to change the present electoral system. If we introduce the proportional representation system (single transferable vote system or any other such system) we can enable the backward communities which are numerically in minority to elect their own representatives without amending the Constitution.

3. Even though the Committee has formulated the policy and decided the criteria for inclusion of different castes and tribes, I am sorry to mention that this policy has not been followed uniformly in all the States. Consequently, it has created anomalous position as the community is included in the Schedule in one State but it is excluded in other State

even though the social and economic conditions of the community are similar. Cases of Namasudra, Mahar and Dhiwar in Vidarbha region, which are excluded from the Schedules of Orissa, Delhi and Maharashtra respectively, can be cited as examples. In case of Banjara community it is included in the Schedule of some states while as it is excluded from the Schedule in many States.

4. This anomalous position should be removed and the communities having same social and educational conditions should be included in the Schedule of those States where their conditions are similar. Uniform policy should be adopted in this respect. Otherwise it will result in great injustice as the community which is included in Schedule in one State is excluded from the Schedule of other States in spite of the fact that the social conditions of such communities are similar.

5. In case of the Scheduled Castes the Committee have accepted the principle that if any person belonging to the Caste included in Schedule, migrates from one State to another and settles down there, he will be considered as a Scheduled Caste in the State where he resides. This principle has not been accepted in the case of the Scheduled Tribes. I strongly feel that this principle should be accepted in case of the Scheduled Tribes also. Now-a-days even the ordinary labourers are moving from one State to another in large number for finding jobs and earning their livelihood. Just because they have gone to other state, it does not mean that there is overnight change in their social and economical conditions. They still continue to have the same social conditions. They should be, therefore, considered as the Scheduled Tribes in other States also where they reside, as otherwise, it will affect their progress and they will suffer great hardship for the reason that they will be deprived of all educational and other facilities. Formerly, the tribes were recognised in some areas of the State and if any person left that area and settled down in some other town in the same State he was not recognised as the Scheduled Tribe. There was incessant demand for removal of this area restriction. Scheduled Tribes demanded that all persons belonging to tribe in the State should be recognised as the tribe throughout the whole state irrespective of the place of residence. Recognition of the persons as Scheduled Tribes in other States where they are residing is further extension of the same principle of 'removal of area restriction'. Therefore every person migrating to other State and residing there should be considered as the Scheduled Tribe person.

Scheduled Tribes Labourers in Tea Gardens of Assam

6. The Committee have accepted with overwhelming vote that the Scheduled Tribes who have migrated from Madhya Pradesh, Bihar and Orissa and settled down in Assam should be recognised as the Scheduled Tribes. It is mentioned in the report that the Minister of Social Welfare is opposed to this policy and he may perhaps move an amendment for excluding these tribes from the Schedule. I think, it was not necessary to make such observation in the report. As I have already stated, there is no change in the social conditions of the persons who migrate in large number from one State to another and settle down in the same place. The labourers had gone to Assam in large number some years back. They have carried along with them and retain the tribal characteristics and their way of life is the same. These tribes were recognised as Scheduled Tribes even in Assam before 1947. But after 1947 these tribes were

descheduled, not because of any principle, but purely on the political grounds. The Lokur Committee in their Report have observed that the Government of Assam has consistently opposed any change in their status on the ground that it would seriously disturb the local political picture." It means that the Government want to perpetuate the ignorance, backwardness, poverty of the tribal people only because that will disturb the political pattern in the State. This objection is not valid and is against the principles of social justice and social equality. I will urge the Government to respect the views and sentiments of the overwhelming majority of the Committee which decided in favour of including these communities in the Schedule and not to make any change when the Bill will be considered by the Parliament. In case, the Government is bent upon descheduling these tribes, then the Government of Assam as well as the Government of India should shoulder the responsibility of providing for these tribes the same educational facilities and the reservation in services which are available to the scheduled castes and tribes and the Honourable Minister should give such assurance on the floor of the House. Otherwise the Government will be doing great harm and injustice to these communities.

Schedule of Castes in Andaman and Nicobar Islands

7. At present there is no Schedule of the Castes in the Union territory of Andamans. It is noticed that there are some communities in Andamans who suffer from untouchability. There are separate colonies for the untouchables. Therefore, it is essential to have a Schedule of Castes in Andaman Islands.

I will now refer to some of the Castes and Tribes which are not included in the Schedule but which should have been included in the Schedule.

Mahar Caste in Delhi, Union Territory

8. Mahars originally belong to Maharashtra. They have migrated to Delhi and have settled down there since last twenty years. Their population in Delhi is about 20,000. In Maharashtra, they are included in the Schedule of Castes. Many persons belonging to Mahar caste migrated to West Bengal and have settled down in Kharagpur. Mahar caste has been accordingly included in the Schedule in West Bengal. Similarly, Mahar Caste is included in the Schedule of M.P. as well as in distant States of Rajasthan, Gujarat and Mysore. Mahars in Delhi are mostly labourers and their social and economical conditions are far from satisfactory. Therefore, Mahar Caste should be included in Schedule in Delhi Union Territory.

Namsudra Caste in Orissa

9. Namsudra caste is recognised as a Scheduled Caste in West Bengal. They have migrated to Assam, Bihar and Orissa. They are recognised as the Scheduled Castes in Assam and Bihar. But they are not recognised as such in Orissa. It may be mentioned that Namsudra community was included in the existing schedule even in Orissa. But now, this caste has been removed from the Schedule. In view of the fact that Namsudra caste was already included in the Schedule of Orissa and as it is recognised as Scheduled Caste in Assam and Bihar States, I feel that Namsudra caste should be included in the Schedule of Orissa.

Pasi Caste in Andhra

10. Lokur Committee have recommended for inclusion of this caste in the Schedule of Andhra Pradesh, as they suffer from untouchability. Pasi caste is included in the Schedules of the States of Bihar, Gujarat, Haryana, M. P., Maharashtra, Orissa, Punjab, Rajasthan, U.P. and West Bengal. As they suffer from untouchability and as they have been included in the schedules of so many States, Pasi caste should be included in the Schedule of Andhra.

Otari Tribe in Maharashtra.

11. Otari tribe has sprung from the Gond stock. Gond is recognised as a tribe. But Otari which is the part of the Gond tribe is not recognised as a tribe. It has been specifically mentioned in the Dhebar Commission's Report that "Wojaris or Otaris a caste of brass founders.....living in the Gond villages have sprung from the Gond stock with an admixture of other tribes." As Otari is recognised as a tribe even by the Dhebar Commission, it should be included in the Schedule of Tribes of Maharashtra.

Dhiwar in Vidarbha Region of Maharashtra

12. In Vidarbha region of Maharashtra State Dhiwars are living in forest and the areas adjoining forests. They possess the tribal characteristics. But Dhiwar tribe has been excluded from the Schedule presumably on the ground that they are like fishermen living in coastal areas. There is vast difference in the social conditions of Dhiwars in Vidarbha and 'Koli' community living in the coastal areas of Maharashtra. Even in Andhra, Agnikul Kshatirya community which is fisherman community has been included in the Schedule. In Madhya Pradesh the Koli Tribe has been included in the Schedule. In Hariyana Koli community is included in the Schedule of Castes. In view of the fact that Dhiwars are living in forest areas and as they are recognised as a tribe in M. P. and Andhra, which are the adjoining States of Maharashtra, Dhiwar should be recognised as a tribe in Vidarbha region of Maharashtra.

Banjara Tribe in Maharashtra, Madhya Pradesh and Rajasthan

13. Banjara is the most backward tribe. This tribe has been included in the Schedules of the States of Andhra Pradesh, Bihar, Orissa, Madras and Mysore. But in other States they have been excluded from the Schedule. Their culture is the same and their social conditions are similar in all these States. They are economically backward, possess primitive traits and tribal characteristics such as distinctive culture, geographic isolation and shyness of contact with communities at large. They are in large number in Maharashtra, M. P. and Rajasthan. If this tribe is excluded from the Schedule of these three States, it will result in great injustice, and hardship and it will retard their progress. I strongly feel that Banjara tribe should be included in the Schedules of Maharashtra, M. P. and Rajasthan. Banajara should be recognised as a Scheduled Tribe in other States also where they are in substantial number.

Dharkar Caste in Bihar

14. Dharkar caste is similar to 'Dom' caste which is included in the Schedule of Bihar. They suffer from untouchability and their social and economic conditions are similar to that of 'Dom'. In U.P. as well as in M. P. Dharkar caste is included in the list of the Scheduled Castes along

with the 'Dom' caste. Bihar is the adjoining State and there is no difference in 'Dharkar caste of U. P. and M. P. and Dharkar caste of Bihar Therefore, Dharkar should be included in the Schedule of Bihar.

Madgi and Dohor Caste in Madhya Pradesh

15. Both 'Madgi' and 'Dohor' suffer untouchability. Madgis are doing the leather work and they are similar to Chamars. Therefore, these two communities should be included in the Schedule of Castes in M. P.

Ghogia, Ghodgaili, Sauntia in Orissa

16. Ghogia, Ghodgaili and Sauntia suffer from untouchability. These castes were included in the existing list of the Scheduled Castes. But now these castes have been removed from the Schedule. As they suffer from untouchability and as they were included in the existing Schedule, these castes should be included in the Schedule of Castes in Orissa.

NEW DELHI; B. D. KHOBARAGADE.
November 17, 1969.

X

1. I have gone through the contents of the Report by the Joint Committee on the Scheduled Castes and Scheduled Tribes Orders (Amendment) Bill, 1967. In this connection I would like to draw a kind special attention from the Hon'ble Members of both the Houses of Parliament and the Union Government of India referring more particularly to page 29 of the Report which relates to the second schedule, Chapter I, paragraph 2A of paragraph 2 which runs as follows: "2A. Notwithstanding anything contained in paragraph 2, no person, who has given up tribal faith or faiths and has embraced either Christianity or Islam, shall be deemed to be a member of any scheduled tribe." A similar amendment was brought to the meeting of this Joint Committee on 5th November, 1969 and that was rejected on that day. The above-quoted amendment was only a modification in wording to the previous one which was already rejected. But, this modified amendment when moved on 6th November, 1969 in the Joint Committee meeting, was entertained again inspite of strong protest for bringing in the similar amendment of which the idea and purpose were same, and was already rejected. I think, before I explain the reasons of my dissenting note to the above-stated paragraph 2A, for clear information about the matter, I better quote the contents of the Amendment motion which was moved and was already rejected on 5th November, 1969 in the same Joint Committee meeting. This Amendment Motion of 5th November, 1969 runs as follows:

"2A. Notwithstanding anything contained in paragraph 2, no person who professes the Christian or the Islam religion, shall be deemed to be a member of a Scheduled Tribe."

2. The Hon'ble members of Parliament will now find it easy to understand about the idea and the purpose why the said modified amendment was brought in again and got it passed or accepted in the said Joint Committee meeting. The idea and the purpose are glaringly clear that

all the Christian tribes overwhelming majority of which in the country is still backward socially, educationally and economically as their fellow non-christian tribals, should be abruptly deprived of all amenities privileges and facilities which a scheduled tribe should get after India achieved Independence.

3. It is not a fact that all christian tribals have become advanced, civilised and rich, because they embraced christianity giving up their tribal religion. For instance, if one goes round to the Hill districts of Assam, say, to the district of Garo Hills, one will be rather surprised to see with one's own eyes that the christian tribals are still very very backward socially, economically and educationally. Whatever, little enlightenment these people have received during these fifteen or sixteen years is only because of the special care and attention given by the Union Government of India and the State Government putting them in the list of Scheduled Tribes, but not because they became christians.

4. It is alleged that the christian tribals are exploiting their fellow non-christian tribals capturing high ranking jobs in Government services, winning in various elections and becoming much better off in economic condition. If one, on the spot, studies carefully and learns the actual fact correctly, one will be glad to know that this sort of allegation against the christian tribals is a very unfair and not correct. For instance, amongst the Khasis and the Jaintias, there are high ranking officers, rich people and also elected public leaders who are not christians. Thereby one can easily realise that holding of high posts in the Government service, or, receiving high academic qualification, or becoming a rich businessman or a wealthy person or an elected public leader, whether for a christian tribal or a non-christian tribal, solely depends upon one's own efforts and struggle.

5. It is also alleged that because the foreign christian Missions have poured money amongst those tribals who became christians, these christian tribals became more advanced and more educated than non-christian tribals. In this regard it can be said boldly about my own tribal community, the Garos, that the foreign christian Missions did not do so to my Garo tribal christians. Whatever little education or enlightenment a Garo christian tribal has received is mainly, because of the help which is being liberally given by the Government of India and the State Government of Assam. Therefore, it is also very unfair and not correct to say that a tribal has become enlightenment educated, highly placed in, Government Services, and became rich and got elected as a public leader only because such tribal became a christian. If the religion is the only criterion to determine whether a person or a community is to be included in the list of Scheduled Tribes; it will be on one hand a great blow to all the people of scheduled tribe communities who are christians in this country of a secular Government, and, on the other hand, it will become a strong barrier for the christian tribals to proceed on in their efforts towards progress and development as honestly intended and desired by the Constitution and the Government of India.

6. But, it is not a fact that religion is the criterion to determine a community for inclusion or exclusion in or from the list of Scheduled

Tribes. The criteria for determining a community for such inclusion or exclusion are mainly the indications of (1) Primitive traits, (2) distinctive culture, (3) Geographical isolation, (4) shyness of contact with the community at large, and (5) backwardness. Amongst the people of scheduled tribes whether they are christians or non-christians, all the indications of the above stated criteria are still abundantly existing except in their religious worship. That is, all others like, customs, culture, traditional usages, language, geographical isolation, backwardness and shyness of contact with other communities still remain the same in both the christian and non-christian tribals of one tribal community.

7. Therefore, it will be very much unfair and not doing justice if a christian tribal is to be excluded from the list of Scheduled Tribes whereas a fellow non-christian tribal of the same tribal community still remains included in the list. Moreover, if such exclusion is given, effect to, it will amount to the creation of disintegration even amongst the people of one tribal community. Furthermore, there is every likelihood to have the feeling of frustration amongst the people of christian tribals thinking deeply and seriously about their future and the future of their generations if they are actually to be excluded from the list of Scheduled Tribes only on the ground that they embraced christianity as their religion. If the feeling of such frustration grows intensified only the future knows what will happen to them.

8. Under all the circumstances and the facts I have stated above. I cannot agree to accept paragraph 2A of the Second Schedule Chapter. I of the Amendment in the Report of the Joint Committee on the Scheduled Castes and Scheduled Tribes Orders (Amendment) Bill, 1967. I do hope that the Hon'ble Members of both the Houses of Parliament and the Government of India will agree to my points, and thus, will delete the said paragraph 2A from the Bill in the best interest, of all the scheduled tribes whether christians or non-christians in particular and the country as a whole in general.

(II) 9. At pages 30 and 31 of the Scheduled Castes and Scheduled Tribes Orders (Amendment) Bill, 1967 as reported by the Joint Committee, there are anomalies in the list of Part II; I. In the Autonomous Districts of Assam:

(1) At page 30 of this Part II in Serial Number 1 the word "Kachari" should be deleted, because there is no tribal community called as "Chakmakachari" in any of the Autonomous districts of Assam; there is only a tribal community which is called "Chakma".

(2) At page 30 of this Part II Serial No. 3 "Gond" should be deleted because there is no Gond Community in the Hill districts of Assam.

(3) At page 31 of the same Part II—
Sl. No. 8 Kamar
Sl. No. 9 Kharia
Sl. No. 12 Khond
Sl. No. 19 Munda

Sl. No. 21 Oraon
Sl. No. 22 Pahari
Sl. No. 24 Pan
Sl. No. 29 Santal

should also be deleted. Because there is no such community or communities in the Autonomous districts of Assam which are under the administration of respective District Councils and the Regional Council.

10. I think these entries came in the List of Scheduled Tribes, Part II.—Assam in the Autonomous Districts either out of confusion or by mistake while recording the proceedings of the meeting of the said Joint Committee. If these above-stated names of Communities against the above indicated serial numbers are still retained in the said list it will serve no purpose, rather, it will create confusion.

11. I, therefore, request the Hon'ble members of both the Houses of Parliament and the Union Government kindly to accept my above suggestions and delete all those which have been indicated above under my dissenting Note No. II (1), (2), and (3).

Further I suggest that the serial numbers be accordingly renumbered as follows:—

PART *II*—ASSAM

1. In Autonomous Districts—
   1. Chakma
   2. Garo
   3. Hajong
   4. Hmar
   5. Jaintia, Pnar
   6. Kachari, Bro, Dimasa
   7. Khasi
   8. Koch (of Garo Hills)
   9. Kuki; Biate or Biete, Changsan, Chongloi, Doungel, Gamalhon Ganghte. Guite, Hanneng, Haokip or Haupit, Haolai, Hengna, Hangsung, Hrangkhwal or Ranghol, Jongbe, Khawchieng, Khawathlang or Khothalong, Khelona, Kholhou, Kipgen, Lenghang, Lhangum, Lhoujina, Lhouven, Lupheng, Mangjil, Misao, Sairhem, Selnam, Singson, Silthon, Sukte, Thado, Thangugen, Uibub, Vaiphei,
   10. Lakher, Mara
   11. Man
   12. Mech
   13. Mizo, Lusei
   14. Mikir, Arlong
   15. Nagar
   16. Paite
   17. Pawi
   18. Rabha
   19. Rava
   20. Riang
   21. Synteng

NEW DELHI;
November 17, 1969.

EMONSING M. TANGMA.

XI

1 आसाम के चाय बागान में अन्य राज्यों से जाकर 2 या 3 पीढ़ियों से काम करने वाले अनुसूचित जनजातियों के लोगों को भी अब तक आसाम की सूची में सम्मिलित नहीं किया गया था। 70–80 वर्ष इन्हें जा कर बीत जाने के बाद भी यह मजदूर अपनी पुरानी जनजातीय विशेषताओं को लिए हुए हैं। साधारण जन से दूर टोलियों में ही रहते हैं तथा अन्य लोगों से मिलने जुलने में शर्माते हैं। केवल राजनैतिक कारणों से ही इन्हें सूची में सम्मिलित नहीं किया जा सका था। प्रवर समिति द्वारा राजनीति से ऊपर उठ कर तथ्यों के आधार पर इन्हें जन जाति की सूची में आसाम प्रदेश में भी सम्मिलित करने का निश्चय स्वागतयोग्य है। केन्द्रीय मंत्री द्वारा संसद में इस निर्णय को बदलवाने का प्रयास राजनैतिक कारणों पर आधारित होने के कारण अनुचित माना जाना चाहिये।

2 जनजाति का जो व्यक्ति इस्लाम अथवा ईसाई मत को स्वीकार करेगा उसे अनुसूचित जनजाति का सदस्य न माना जाए प्रवर समिति द्वारा यह निर्णय ले लिये जाने के उपरान्त भी सूचियों में कुछ ऐसी जन जातियों व उपजातियों के नाम रह गए हैं जिनके सभी सदस्य इस्लाम अथवा ईसाई मतावलम्बी हैं। उन नामों को सूची से हटा दिया जाना चाहिये।

3 प्रवर समिति ने जन जातियों की सूची में 'बंजारा' जाति के लोगों को सम्मिलित न कर देश के 50 लाख लोगों के प्रति अन्याय किया है। राजस्थान प्रदेश बंजारों का मूल स्थान है। यह एक घुमक्कड़ जाति रही है और इसी कारण भारत के अनेक भागों में धीरे धीरे अब यह लोग बसने लगे हैं। उड़ीसा, मैसूर, बिहार, आंध्र राज्यों की सूचियों में इस प्रवर समिति ने भी इन्हें जनजाति की सूची में सम्मिलित किया है। यह एक सत्य है कि महाराष्ट्र का मुख्य मंत्री एक बंजारा है, इसी प्रकार संसद, विधान परिषद् अथवा पंचायत समिति में भी एक दो व्यक्ति महाराष्ट्र में चुन कर आए हैं। राजस्थान से गए इन लोगों में से कुछ पढ़ लिख कर एक समुन्नत जीवन बिताने लगे हैं, यह स्वागत योग्य होना चाहिये। पर अपवाद-स्वरूप कुछ सौ लोगों के कारण ही बचे हुए लाखों लोगों पर अन्याय करना उचित नहीं होगा। अब भी 'बंजारा' साधारण समाज से अलग है। उस का अज्ञान, देवताओं की पूजा, रीति रिवाज, वेशभूषा सभी कुछ वही है। राजस्थान में 3 लाख की जनसंख्या में से 1 लाख तो अब भी घुमक्कड़ हैं। कुछ लोग बसने लगे हैं परन्तु अभी तक भी समाज से पृथकत्व छूट नहीं पाया है। अतः आवश्यक था कि बंजारा जाति को जनजाति की सूची में सम्मिलित किया जाता ताकि अपना घुमक्कड़पन छोड़ कर इन्हें भी उन्नति करने का अवसर प्राप्त हो सके।

सुन्दरसिंह भंडारी,
हुकम चन्द कछवाई,
त्रिलोक शाह लाल प्रियेन्द्र शाह

(English translation of XI)

1. People belonging to such Scheduled Tribes as have migrated from other States to tea plantations of Assam or who are working there for the last three generations have not so far been included in the list of Assam. Even after a lapse of 70 to 80 years after their migration these labourers are sticking to their old racial characteristics, they live in groups secluded from masses and feel shy in mixing up with other peoples. They could not be included in the list on political grounds only. The decision of the Joint Committee include them in the Tribal List of Assam State on the basis of facts ignoring the party-politics is welcomed. The efforts of the Central Minister to get this decision changed should be considered unfair as they are based on political grounds.

2. Even after the decision of the Joint Committee to the effect that a person belonging to a tribe who accepts Islam or christianity as his religion should not be recognised as a member of a Scheduled Tribe, there are still names of certain tribes and sub-castes in the lists whose all Members follow Islam or Christianity. These names should be removed from the list.

3. The Joint Committee have done injustice with 50 lakhs of persons in the country by not including persons of 'Banjara' caste in the list of Tribes. The State of Rajasthan is the original place of Banjaras. It has been a nomadic race and that is why they have now started settling in the various parts of the country gradually. The Joint Committee have also included them in the lists of tribes of the States of Orissa, Mysore, Bihar and Andhra Pradesh. It is a fact that the Chief Minister of Maharashtra is a Banjara. Similarly one or two persons have been elected to the Parliament, Legislative Council or Panchyat Samiti from Maharashtra. Some of them who had migrated from Rajasthan have received education and are living a better life. It should be welcomed. But it would not be fair to do injustice with the remaining lakhs of people on account of a few hundred persons as an exception. Even now 'Banjaras' are isolated from the masses. Their ignorance, worship of deites, Customs, dresses etc. are still the same. In Rajasthan out of a population of 3 lakhs, about one lakh of persons are still nomadic. Some of them have started settling but isolation from the Society has not been given up. Therefore, it was necessary that Banjara caste was included in the List of Tribes so that they could get an apportunity to rise and give up their nomadic habits.

SUNDER SINGH BHANDARI,
HUKAM CHAND KACHWAI,
TRILOKSHAH LAL PRIENDRA SHAH.

November 17, 1969.

Bill No. 119-B of 1967

THE SCHEDULED CASTES AND SCHEDULED TRIBES ORDERS (AMENDMENT) BILL, 1967

(AS REPORTED BY THE JOINT COMMITTEE)

(Words side-lined or underlined indicate the amendments suggested by the Committee; asterisks indicate omissions.)

A

BILL

to provide for the inclusion in, and the exclusion from, the lists of Scheduled Castes and Scheduled Tribes, of certain castes and tribes, for the readjustment of representation, and re-delimitation of parliamentary and assembly constituencies in so far as such readjustment and re-delimitation are necessitated by such inclusion or exclusion and for matters connected therewith.

BE it enacted by Parliament in the Twentieth Year of the Republic of India as follows:—

Short title and commencement.

1. (*1*) This Act may be called the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1969.

(*2*) It shall come into force on such date as the Central Government may, by notification in the Official Gazette, appoint.

Definitions.

2. In this Act, unless the context otherwise requires,—

(*a*) "census authority" means the Registrar General and *ex officio* Census Commissioner for India;

(*b*) "Commission" means the Election Commission appointed by the President under article 324 of the Constitution;

61 of 1962.

(*c*) "former Act" means the Delimitation Commission Act, 1962;

(*d*) "former Commission" means the Delimitation Commission constituted under section 3 of the former Act;

(*e*) "last census" means the census held in 1961;

(*f*) "Scheduled Castes Orders" means the Constitution (Scheduled Castes) Orders made by the President under article 341 of the Constitution;

(*g*) "Scheduled Tribes Orders" means the Constitution (Scheduled Tribes) Orders made by the President under article 342 of the Constitution;

(*h*) "State" includes a Union territory.

Amendment of Scheduled Castes Orders.

3. The Scheduled Castes Orders are hereby amended in the manner and to the extent specified in the First Schedule.

Amendment of Scheduled Tribes Orders.

4. The Scheduled Tribes Orders are hereby amended in the manner and to the extent specified in the Second Schedule.

Determination of population of Scheduled Castes and Scheduled Tribes.

5. (*1*) As soon as may be after the commencement of this Act, the population as at the last census of the Scheduled Castes or, as the case may be, of the Scheduled Tribes in each State (including in relation to Assam the population of the Scheduled Tribes in that State excluding the tribal areas, and the population in each autonomous district thereof) shall be ascertained or estimated by the census authority in such manner as may be prescribed by the Central Government by rules made in this behalf and shall be notified by that authority in the Gazette of India.

(*2*) The population figures so notified shall be taken to be the relevant population figures as ascertained at the last census and shall supersede any figures previously published.

(*3*) Every rule made by the Central Government under this section shall be laid as soon as may be after it is made, before each House of Parliament while it is in session for a total period of thirty days which may be comprised in one session or in two successive sessions, and if, before the expiry of the session in which it is so laid or the session immediately following, both Houses agree in making any modification in the rule or both Houses agree that the rule should not be made, the rule shall thereafter have effect only in such modified form or be of no effect, as the case may be; so however, that any such modification or annulment shall be without prejudice to the validity of anything previously done under that rule.

Readjustment of constituencies by the Election Commission.

6. (*1*) After the population figures have been notified for any State under section 5, it shall be the duty of the Commission to make such amendments as may be necessary—

(*a*) in any order made by the former Commission under clause (*a*) or, as the case may be, under clause (*b*) of section 8 of the former Act having regard to the provisions of articles 81, 170, 330 and 332 of the Constitution, of section 8 of the former Act and of this Act; and

(*b*) in any order made by that Commission under section 9 of the said Act;

for the purpose of giving proper representation to the Scheduled Castes

or, as the case may be, to the Scheduled Tribes of that State on the basis of the number of reserved seats as specified in any order under clause (*a*), or, as the case may be, under clause (*b*) of section 8 of the former Act as hereunder amended by the Commission.

(*2*) In making any amendments in any order made under section 9 of the former Act, the Commission shall, as far as may be necessary, have regard to the provisions of sub-section (*1*) of that section.

(*3*) The Commission shall—

(*a*) publish its proposals for the amendments in the Gazette of India and the Official Gazette of the State concerned and also in such other manner as it thinks fit;

(*b*) specify a date on or after which such proposals will be further considered by it;

(*c*) consider all objections and suggestions which may have been received by it before the date so specified; and

(*d*) thereafter make the necessary amendments in the Order.

Procedure and powers of the Commission.

7. (*1*) In the discharge of its functions the Commission shall determine its own procedure and shall have all the powers of a civil court under the Code of Civil Procedure, 1908 while trying a suit in respect of the following matters, namely:—

5 of 1908.

(*a*) summoning and enforcing the attendance of witnesses;

(*b*) requiring the production of any document; and

(*c*) requisitioning any public record from any court or office.

(*2*) The Commission shall have the power to require any person to furnish any information on such points or matters as in the opinion of the Commission may be useful for, or relevant to, any matter under the consideration of the Commission.

(*3*) The Commission shall be deemed to be a civil court for the purposes of sections 480 and 482 of the Code of Criminal Procedure, 1898.

5 of 1898.

Explanation.—For the purpose of enforcing the attendance of witnesses, the local limits of the jurisdiction of the Commission shall be the limits of the territory of India.

Publication of amendments and amended Orders and their date of operation.

8. (*1*) The Commission shall cause the amendments made by it in each of the Orders, made by the former Commission under section 8 or under section 9 of the former Act, to be published together with each such Order as so amended, in the Gazette of India and in the Official Gazettes of the States concerned.

(*2*) Upon publication in the Gazette of India, every such amendment, and every such Order as so amended, shall have the force of law and shall not be called in question in any court.

(*3*) As soon as may be after such publication in the Gazette of India, every such amendment, and every such Order as so amended, shall be laid before the House of the People and the Legislative Assemblies of the States concerned.

(*4*) Subject to the provisions of sub-section (*5*), the readjustment of representation of any territorial constituencies in the House of the People or in the Legislative Assembly of a State, and the re-delimitation or fresh delimitation of any such territorial constituencies, necessitated by any amendments made by the Commission in any such Order of the former Commission and provided for in such Order as so amended, shall apply

in relation to every election to the House or, as the case may be, to the Assembly, held after the publication in the Gazette of India under sub-section (*1*) of such amendments and of such Order as so amended and shall so apply in supersession of the provisions relating to representation and delimitation contained in the Representation of the People Act, 1950, and the original Orders made by the former Commission under section 8 and section 9 of the former Act. 43 of 1950

(*5*) Nothing in this section shall affect the representation in the House of the People or in the Legislative Assembly of a State until the dissolution of the House or, as the case may be, of the Assembly, existing on the date of publication in the Gazette of India under sub-section (*1*) of the Order or Orders of the former Commission as amended by the Commission under this Act.

Certain other Powers of Election Commission.

9. (*1*) The Commission may prepare a consolidated Order consisting of all the Orders made by the former Commission under sub-section (*2*) of section 9 of the former Act as amended by the Commission under this Act, to be known (by reference to the year in which such consolidated Order is prepared) as the "Delimitation of Parliamentary and Assembly Constituencies Order....." and send authenticated copies thereof to the Central Government and to each of the State Governments.

(*2*) As soon as may be after the said Order is received by the Central Government or a State Government, it shall be laid before the House of the People or, as the case may be, the Legislative Assembly of the State.

(*3*) The Commission may, from time to time, by notification in the Gazette of India and in the Official Gazette of the State concerned—

(*a*) correct any printing mistake in any of the Orders made by the former Commission under section 9 of the former Act and amended under this Act or in the consolidated Order prepared under sub-section (*1*) or any error occurring therein from any inadvertent slip or omission; and

(*b*) where the boundaries or name of any district or any territorial division mentioned in any of the said Orders are or is altered, make such amendments as appear to it to be necessary or expedient for bringing the Orders up-to-date.

(*4*) Every notification under this section shall be laid, as soon as may be after it is issued, before the House of the People and the Legislative Assembly of the State concerned.

THE FIRST SCHEDULE

(*See* section 3)

CHAPTER I

In the Constitution (Scheduled Castes) Order, 1950,—

(*a*) for paragraph 2, substitute—

"2. (*1*) Subject to the provisions of this Order, the castes, races or tribes or parts of, or groups within, castes, races or tribes, specified in Parts I to XV of the Schedule to this Order, shall, in relation to the States to which those Parts respectively relate, be deemed to be Scheduled Castes so far as regards members thereof resident in the areas specified in relation to them in those Parts of the Schedule.

(*2*) Where, in the Schedule, any caste, race or tribe or part of, or group within, any caste, race or tribe, is specified as per-

taining to any particular area of a State, then, every member of that caste, race or tribe, residing in that area, shall be a member of the Scheduled Caste in that State:

Provided that no such member shall, so long as he resides in that State, cease to be a member of the Scheduled Caste by reason only of the fact that he has ceased to reside in that area.

(3) Where, in the Schedule to this Order, any caste, race or tribe, is specified as a Scheduled Caste in relation to the State of West Bengal, then, every displaced person from Eastern Pakistan who is a member of that caste, race or tribe shall be deemed to be a member of the Scheduled Caste in relation to any State in which he is voluntarily residing and each such caste, race or tribe shall be deemed to be included in that Part of the Schedule which relates to the State in which such person is voluntarily residing.

(4) Any person who belongs to any caste included in any Part of the Schedule and who ceases to reside in the State to which he belongs and migrates to any other State shall continue to be a member of the Scheduled Caste in the other State where he voluntarily resides notwithstanding the fact that the caste to which he belongs is not a Scheduled Caste in that other State.

(5) Notwithstanding anything contained in any law for the time being in force or in any custom or usage to the contrary, a woman who marries a person belonging to a caste specified in any Part of the Schedule shall be deemed to belong to that Scheduled Caste to which her husband belongs.";

(b) after paragraph 3, insert—

"3A. For the removal of doubts, it is hereby declared that notwithstanding the fact that the following derogatory expressions, namely, Dhed Chandala, Charal, Panchama and Paraiyan, have not been included in the Schedule to this Order, no person who was regarded as a member of a Scheduled Caste on the strength of the existence of such expression in the Schedule to this Order, as in force immediately before the commencement of the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1969, shall cease to be a member of the Scheduled Caste in the State in relation to which he was so regarded, and every such person shall be regarded as a member of the Scheduled Caste (out of castes specified in the Schedule in relation to such State) to which he, in fact, belongs.";

(c) for paragraph 4, substitute—

"4. Any reference in this Order to a State or to a district or other territorial division thereof shall be construed as a reference to the State, district or other territorial division as constituted on the date of commencement of the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1969.";

(d) for the Schedule, substitute—

"THE SCHEDULE

PART I.—ANDHRA PRADESH

1. Adi Andhra

2. Adi Dravida
3. Anamuk
4. Aray Mala
5. Arwa Mala
6. Bariki
7. Bavuri
8. Beda Jangam; Budga Jangam
9. Byagara
10. Chalvadi
11. Chamar; Chamar-Ravidas, Chamar-Rohidas, Chambhar, Mochi, Muchi
12. Dakkala; Dokkala
13. Dandasi
14. Dhor
15. Ghasi; Chachandi, Chachati, Haddi
16. Godagula
17. Holeya; Holeya Dasari, Mundala
18. Madasi Kuruva; Madari Kuruva
19. Madiga; Arundhatiya, Asad, Baindla, Godari, Gosangi, Jaggali, Jambuvulu, Yellammalawandlu
20. Madiga Dasu; Mashteen, Matangi
21. Mahar
22. Mala; Mala Jangam, Mala Masti, Mala Sale or Netkani, Mala Sanyasi, Mittula Ayyalavar
23. Mala Dasu; Mala Dasari
24. Mala Hannai
25. Mang
26. Mang Garodi
27. Manne
28. Mashti
29. Mehtar
30. Paidi; Dom, Dombara, Pano
31. Paky; Moti, Thoti
32. Pambala; Kolupulvandlu
33. Pamidi
34. Relli; Sapiri
35. Samagara
36. Samban
37. Sindhollu; Chindollu
38. Valmiki (in the Agency tracts).

PART II.—ASSAM

Throughout the State, including the North Eastern Frontier Agency:—

1. Bansphor
2. Bhuimali
3. Brittial Bania

4. Chamar; Chamar-Ravidas, Chamar-Rohidas, Muchi, Rishi
5. Dhupi; Dhobi, Rajak, Suklabaidya
6. Dom
7. Dugla; Badiar, Dholi
8. Dushad
9. Hira
10. Jalkeot
11. Jhalo; Jhalo-malo, Malo
12. Kaibartta; Jaliya Kaibartta
13. Mahara
14. Mehtar; Balmiki, Bhangi, Lalbegi
15. Namasudra
16. Patni; Mahisyadas
17. Sutradhar.

PART III.—BIHAR

1. Bantar
2. Bauri
3. Bhogta
4. Bhuiya
5. Bhumij (in Patna and Tirhut divisions and in districts of Bhagalpur, Monghyr, Purnea and Saharsa)
6. Chamar; Chamar-Ravidas, Chamar-Rohidas, Mochi
7. Chaupal
8. Dabgar
9. Dhobi; Rajak
10. Dom; Bansphor, Dhangad
11. Dusadh; Dharhi, Dhari
12. Ghasi
13. Khelta
14. Kanjar
15. Kurariar
16. Mehtar; Bhangi, Dharikar, Halalkhor, Hari, Lalbegi
17. Musahar
18. Namasudra
19. Nat
20. Pan; Sawasi, Tanti, Tantwe
21. Pasi
22. Rajwar
23. Turi.

PART IV.—GUJARAT

1. Ager
2. Bakad; Bant
3. Bhangi; Balmiki, Barwasia, Hadi, Halalkhor, Lalbegi, Malkana, Mehtar, Olgana, Rukhi, Zampada
4. Chalvadi; Channayya

5. Chamar; Bhambhi, Bhambi, Chamadia, Chambhar, Chamgar, Chamar-Ravidas, Chamar-Rohidas, Kamati Mochi, Khalpa, Madar, Mochigar, Nalia, Ranigar, Rohit, Samgar, Telegu Mochi
6. Dhor; Kakkayya, Kankayya
7. Dangashia
8. Garmatang
9. Garoda; Garo
10. Halsar; Halasvar, Haslar, Hulasvar
11. Holar; Valhar
12. Lingader
13. Mahar; Taral
14. Mang; Matang
15. Mang-Garudi
16. Nadia; Hadi
17. Pasi
18. Shemalia
19. Shenva; Chenva, Sedma, Senva, Shenva-Rawat
20. Thori
21. Tirgar; Tirbanda
22. Turi; Turi Barot
23. Vankar; Mahyavanshi, Maru Vankar, Meghval, Menghvar.

PART V.—HARYANA

1. Ad Dharmi
2. Barar; Berar, Burar
3. Barwala
4. Batwal
5. Bauria; Bawaria
6. Bazigar
7. Balmiki; Bhangi, Chura
8. Chamar; Balahi, Bhambi, Chamar-Ravidas, Chamar-Rohidas, Jatia Chamar, Mochi, Raigar, Ramdasi, Ramdasia, Ravidasi, Rehgar
9. Chanal
10. Dagi
11. Darain
12. Deha; Dhaya, Dhea, Dhe
13. Dhanak
14. Dhogri; Dhangri
15. Dumna; Bhanjra, Doom, Mahasha
16. Gagra
17. Gandhila; Gandil Gondola
18. Julaha; Kabirpanthi-Julaha
19. Khatik
20. Koli

21. Kori
22. Marija; Marecha
23. Mazhabi
24. Megh
25. Nat
26. Od
27. Pasi
28. Perna
29. Pherera
30. Sanhai
31. Sanhal
32. Sansi; Bhedkut, Manesh
33. Sansoi
34. Sapela; Bangali, Sapera
35. Sarera
36. Sikligar
37. Sippi; Baddi, Halli, Rehar
38. Sirkiband.

PART VI.—KERALA

1. Adi Andhra
2. Adi Dravida; Samban
3. Adi Karnataka
4. Ajila
5. Arundhathiyar
6. Ayyanavar
7. Baira
8. Bakuda
9. Bharathar
10. Bathada
11. Chakkiliyan; Chamar, Chamar-Ravidas, Chamar-Rohidas, Chemman, Chemmar, Mochi, Samagara, Semman
12. Chavalakkaran
13. Domban
14. Hasla; Mundala
15. Holeya; Nalkadaya, Nalkeyava
16. Kakkalan
17. Kanakkan; Padannan
18. Kavara; Gavara
19. Kootan
20. Kudumbi
21. Kuravan; Sidhanar
22. Madiga; Gosangi
23. Maila
24. Malayan (in the Plains areas)
25. Mannan; Pathiyan, Perumannan, Peruvannan, Vannan, Varnavan

26. Moger
27. Nayadi
28. Pallan; Kadayan, Kudumban
29. Pambada
30. Panan
31. Paniyan
32. Paravan
33. Puthirai Vannan
34. Pulayan; Cheraman, Cheruman, Kalladi, Vallon
35. Pulluvan
36. Sambavan, Sambavar
37. Thandan . excluding Ezhava Thandan; Thachar (excluding Thachan carpenters), Urali of plain areas
38. Thotti
39. Valluvan
40. Velan
41. Vetan; Vedan
42. Vettuvan.

PART VII.—MADHYA PRADESH

1. Audhelia
2. Bagdi; Badhak
3. Bahana; Behana
4. Balahi; Balai
5. Banchada
6. Bargunda; Barhar
7. Basod; Bansodi, Bansphor, Basar, Burud
8. Bedia; Beria
9. Beldar; Sunkar
10. Bhanumati
11. Chamar; Ahirwar, Bairwa, Bhambi, Chamari, Chamar Mangan, Chamar-Ravidas, Chamar-Rohidas, Chitar, Jatav, Jingar, Ladia, Mochi, Nona, Ramnami, Regar, Raidas, Satnami, Silawat, Surajbanshi, Surja Ramnami
12. Chidar; Chadar
13. Chikwa; Chikwi
14. Dahait; Dahat, Dahayat
15. Dewar; Deyar
16. Dhanuk
17. Dom; Domar, Doris, Dumar
18. Ganda; Gandi, Pan
19. Ghasia; Ghasi, Soot Sarathi
20. Holiya
21. Kanjar
22. Khangar, Kanera, Mirdha
23. Khatik

24. Kori; Katia, Koli, Patharia
25. Kotwal (in the district of Bhind, Dhar, Dewas, Goona, Gwalior, Indore, Jhabua, Mandsaur, Morena, Rajgarh, Ratlam, Shajapur, Shivpuri, Ujjain, Vidisha, West Nimar)
26. Kuchbandhia
27. Mahar; Mehar, Mehra
28. Mang; Dakhni Mang, Mang Garodi, Mang Madari, Mang Mahashi
29. Meghwal; Radhe Mang
30. Mehtar; Balmiki, Bhangi, Dharkar, Lalbegi, Zamral
31. Moghia
32. Muskhan
33. Nat; Kalbelia, Dangchadha
34. Panika (in the district of Chhatarpur, Datia, Panna, Rewa, Satna, Shahdol, Sidhi, Tikamgarh)
35. Pasi
36. Rujjhar
37. Sansia; Sansi.

PART VIII.—MAHARASHTRA

1. Ager
2. Anamuk
3. Baked; Bant
4. Bhangi; Balmiki, Hadi, Halalkhor, Hela, Lalbegi, Malkana, Mehtar, Olgana, Rukhi, Zadmalli
5. Bahana; Bahna
6. Balahi; Balai
7. Basor; Bensor, Bonsodi, Burud
8. Beda Jangam; Budga Jangam
9. Bedar
10. Chambhar; Asadaru, Asodi, Bhambhi, Chamadia, Chamagar, Chamar, Chamar-Ravidas, Chamar-Rohidas, Chamari, Haralayya, Harali, Kamati Mochi, Kattai Mochi, Khalpa, Machigar, Madar, Mochi, Mochgar, Nadia, Nona, Pardeshi Mochi, Ramnami, Ranigar, Rohit, Samgar, Satnami, Surajbanshi, Surjya Ramnami, Telegu Mochi
11. Dhor; Dohor, Kakayya, Kankayya
12. Dom; Dumar
13. Ganda; Gandi
14. Garoda; Garo
15. Ghasi; Ghasia
16. Haleer
17. Halsar; Halswar, Haslar, Hulasvar
18. Holar; Valer
19. Holaya; Byagara, Chalavadi, Channayyo, Chenna Dasar, Holaya Dasar, Holer, Holeya, Holiya

20. Khangar; Kanera, Mirdha
21. Khatik; Chikwa, Chikwi
22. Kolupulvandlu
23. Korar
24. Kori; Katia, Pataria
25. Madiga; Baindla, Madgi, Madig
26. Mahar; Degu-Megu, Mahar Vinkar, Mehar, Rairand, Taral
27. Mahyavanshi; Maruvankar, Vankar
28. Mala; Aray Mala, Mala Dasari, Mala Jangam, Mala Sale, Mala Sanyasi, Netkani
29. Mang; Dakkalwar, Dakhne Mang, Dakkal, Madari, Mang Mahashi, Matang, Minimadig, Radhe Mang
30. Mang Garudi
31. Manne
32. Mashti
33. Meghval; Meghar, Menghvar
34. Mukri
35. Pasi
36. Sansi
37. Shenva; Chenva, Sedma
38. Sindhollu; Chindhollu
39. Tirgar; Tirbanda
40. Turi
41. Yellammalvandlu; Yellamalwar.

PART IX.—MYSORE

1. Adi Andhra
2. Adi Dravida; Balagai
3. Adi Karnataka; Yedagai
4. Ager
5. Ajila
6. Baira
7. Baked
8. Bakuda
9. Bandi
10. Bathada
11. Beda Jangam; Budga Jangam
12. Bellara
13. Bhangi; Hallalkhor, Mehtar, Thoti, Zadmali
14. Dakkal; Dokkalwar
15. Dakkaliga

16. Dhor; Kakkayya
17. Dom; Dombara, Dombi Dasar, Paidi or Pano
18. Garoda; Garo
19. Godda
20. Hasla
21. Holeya; Byagara, Chalvadi, Halaswor or Hulasvar, Holaya, Holer, Holeyadasar, Kukkaholeya, Mundala, Nalakadya, Nalokeyava
22. Jaggali
23. Jambuvulu
24. Kadaiyan
25. Kalladi
26. Koosa
27. Korar
28. Kudumban; Pallan
29. Kotegar; Metri
30. Kuravan
31. Machala
32. Madiga; Adi Jambava, Baindla, Channayya, Chennadasar, Chindhollu or Sindhollu, Madar, Mang, Mang Garodi or Mang Garudi, Matang, Minimadiga, Yellammalawandlu or Yellammalawaru
33. Mahar
34. Mahyavanshi; Maru Vankar, Vankar
35. Maila; Mansa
36. Mala; Aray Mala, Arwa Mala, Maladasari, Malahannai, Malaiangam, Malamasti, Mala Sale or Netkani, Mala Sanyasi
37. Manne
38. Mashti
39. Maghval; Menghvar
40. Moger; Mugera
41. Mukri; Halleer
42. Nadia; Hadi
43 Pale
44. Pambada
45. Panniandi
46. Paravan; Parava
47. Raneyar
48. Samagara; Arya Samagara, Chakkilliyan, Chamar, Chamar-Rovidas, Chamar-Rohidas, Chambagar, Chambhar, Haralayya, Samagara, Lingawant Samagara, Machigar, Madari, Mochi, Mochigar, Muchi, Muchigar
49. Samban
50. Sapari
51. Tirgar; Tirbanda.

PART X.—ORISSA

1. Adi Andhra
2. Amat; Amant
3. Badaik
4. Baghuti; Bagut
5. Basor; Burud
6. Bauri; Bauti, Bavuri, Bhoi, Khadala, Khadalo, Kodalo
7. Bedia; Bejia
8. Beldar
9. Bhata
10. Chamar; Chamar-Ravidas, Chamar-Rohidas, Godari, Mochi, Muchi, Satnami
11. Dandasi
12. Dhanwar
13. Dhoba; Chakali, Dhobi, Rajaka
14. Dom; Bariki, Dombo, Duria Dom, Irika, Paidi, Painda, Pamidi, Pan, Pano, Panotanti
15. Dosadha
16. Ganda
17. Ghasi; Ghasia
18. Ghusuria
19. Godra
20. Gokha
21. Gorait; Korait
22. Hadi; Bhangi, Haddi, Hari, Karua, Mehtar
23. Jaggili
24. Kandra; Kadma, Kandara
25. Katia
26. Kela; Bajikar, Chadhai Maru, Mundapotta, Sabakhia
27. Kori
28. Kurunga
29. Lohara
30. Madiga
31. Mahuria; Nagarchi
32. Mala; Jhala, Malo, Zala
33. Mangan; Mang
34. Medari
35. Meher; Mahar, Mehra
36. Mewar
37. Musahar
38. Panika; Panka
39. Pap
40. Pasi
41. Patratanti; Patua

42. Rajna
43. Relli
44. Sanei
45. Sansi; Samasi
46. Sapari
47. Sidhria; Sinduria
48. Siyal
49. Tanla
50. Tiar; Tior
51. Turi
52. Ujia
53. Valmiki.

PART XI.—PUNJAB

1. Ad Dharmi
2. Barar; Berar, Burar
3. Barwala
4. Batwal
5. Bauria; Bawaria
6. Bazigar
7. Balmiki; Bhangi, Chura
8. Chamar; Balahi, Bhambi, Chamar-Ravidas, Chamar-Rohidas, Jatia Chamar, Mochi, Raigar, Ramdasi, Ramdasia, Ravidasi, Rehgar
9. Chanal
10. Dagi
11. Darain
12. Deha; Dhoya, Dhea, Dhe
13. Dhanak
14. Dhogri; Dhangri
15. Dumna; Bhanjra, Doom, Mahasha
16. Gagra
17. Gandhila; Gandil Gondola
18. Julaha; Kabirpanthi-Julaha
19. Khatik
20. Koli
21. Kori
22. Marija; Marecha
23. Mazhabi
24. Megh
25. Nat
26. Od
27. Pasi
28. Perna

29. Pherera
30. Sanhai
31. Sanhal
32. Sansi; Bhedkut, Manesh
33. Sansoi
34. Sapela; Bangali, Sapera
35. Sarera
36. Sikligar
37. Sippi; Baddi, Halli, Rehar
38. Sirkiband.

PART XII.—RAJASTHAN

1. Adi Dharmi
2. Aheri; Aheria
3. Badi; Bhat, Vadi
4. Bagri
5. Bajgar
6. Balai
7. Bansphor
8. Bargi; Birgi, Varghi
9. Bawaria; Baori
10. Bazigar; Madari
11. Beria
12. Berwa
13. Bhand
14. Bhangi; Chura, Garancha-Mehtar, Hela, Lalposh, Mehtar, Valmiki
15. Bidakia
16. Bola
17. Chamar; Chamar-Ravidas, Chamar-Rohidas, Jatav, Jatia, Raidas, Raigar, Ramdasia, Regar
18. Dabgar
19. Dhanak; Dhankia, Dhanuk
20. Dhobi
21. Dholi
22. Dom
23. Gandia
24. Gancha
25. Garda; Garoda, Garolda, Garura, Gurda
26. Gavaria
27. Godhi
28. Kalbelia; Sapera
29. Kamad; Kamadia
30. Kanjar, Kunjar
31. Khangar
32. Khatik

33. Koli, Kori, Koria
34. Koochband
35. Mahar; Mehar
36. Majhabi
37. Mang; Mang Gardi, Matang, Minimadig
38. Meghwal; Bhambhi, Megh, Meghvanshi
39. Mochi; Jingar
40. Nat
41. Pasi
42. Rawalia; Rawaljogi
43. Salvi
44. Sansi; Kapadia Sansi
45. Sarbhangi
46. Sargara
47. Satia; Saantia
48. Singiwala
49. Thori; Nayak
50. Tirgar.

PART XIII.—TAMIL NADU

1. Adi Andhra
2. Adi Dravida
3. Adi Karnataka
4. Arunthathiyar
5. Ayyanavar (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
6. Baira
7. Bakuda
8. Bandi
9. Bharatar (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
10. Chakkiliyan, Chakkiliyar; Chamar, Chamar-Ravidas, Chamar-Rohidas, Muchi, Samagara
11. Chalavadi
12. Cheramar; Pulayan
13. Cheruman
14. Devendrakulathan, Devendrakulathar
15. Dom; Dombara
16. Domban
17. Godda
18. Holeya
19. Kadaiyan
20. Kokkalan (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
21. Kalladi

22. Kavara (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
23. Koliyan
24. Koodan and Kootan (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
25. Kudumban, Kudumbar
26. Kuluvan (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
27. Kuravan; Sidhanar
28. Madari
29. Madiga; Gosangi, Jaggali, Jambuvulu, Matangi
30. Maila
31. Mala
32. Mannan and Vannan (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
33. Mavilan
34. Moger
35. Mundala
36. Nalakeyava
37. Nayadi
38. Padanna and Kanakkan (in Nilgiris district)
39. Pagadai
40. Pallan; Pallar, Pannadi, Vathiriyan, Vathiriyar
41. Pallar Novithar
42. Palluvan
43. Pambada
44. Panan (in Kanyakumari district and the Shenkotah Taluka of Tirunelveli district)
45. Panniandi
46. Paravan (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
47. Pathiyan (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
48. Puthirai Vannan, Puthirai Vannar
49. Samban
50. Sambavar
51. Semman, Semmar
52. Thandan (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
53. Thoti
54. Tiruvalluvar
55. Uraly
56. Valluvan
57. Vetan and Vettuvan (in Kanyakumari district and the Shenkotah Taluk of Tirunelveli district)
58. Vettiyan.

PART XIV.—UTTAR PRADESH

1. Bhadik; Baheliya
2. Bajgi; Badi, Bajaniya
3. Balai; Balahar
4. Balmiki; Halalkhor, Hari, Hela, Lalbegi
5. Bansphor; Basor
6. Barwar
7. Bawaria; Bauria
8. Beldar
9. Beriya
10. Boria
11. Chamar; Chamar-Ravidas, Chamar-Rohidos Dhusia, Jatava. Jatia, Jhusia, Kureel, Raidas
12. Dabgar
13. Dhanuk
14. Dhobi; Rajak
15. Dom; Domahra, Domar, Dharkar, Supach, Turaiha
16. Dusadh
17. Gharami
18. Ghasia
19. Gual
20. Habura
21. Kanjar
22. Kapariya
23. Karwal; Bhantu
24. Khairaha
25. Khatik; Chikwa
26. Khorot
27. Kori
28. Mazhabi
29. Musahar
30. Nat; Kalabaz
31. Panika; Panka, Pankha
32. Pasi; Tarmali
33. Sansiya; Sansi
34. Sapera; Bangali
35. Shilpkar (in Garhwal and Kumaon Divisions).

PART XV.—WEST BENGAL

1. Bagdi; Byagra Kshatriya, Duley, Let
2. Bahelia
3. Baiti
4. Bantar
5. Bauri
6. Beldar
7. Bhogta

8. Bhuimali
9. Bhuiya
10. Bind
11. Chamar; Chamar-Ravidas, Chamar-Rohidas, Charmakar, Mochi, Muchi, Rabidas, Rishi, Ruidas, Satnami
12. Chaupal
13. Dabgar
14. Damai
15. Deshwali Majhi
16. Dhopa; Dhoba, Dhobi, Rajak, Sukladas
17. Doai
18. Dom; Dhangar
19. Dosadh; Dharhi, Dhari, Dusadh
20. Ghasi
21. Gonrhi
22. Halalkhor
23. Hari; Bhangi, Mehtar, Mehtor, Lalbegi
24. Hela
25. Jalia Kaibartta
26. Jhalo Malo; Malo
27. Kadar
28. Kami
29. Kandra
30. Kanjar
31. Kaora
32. Karenga; Koranga
33. Kaur
34. Keot; Keyot
35. Khaira
36. Khatik
37. Koch
38. Konai
39. Konwar
40. Kotal
41. Kurariar
42. Lohar
43. Mahar
44. Mal
45. Mallah
46. Musahar
47. Namasudra
48. Nat
49. Nuniya
50. Paliya
51. Pan; Sawasi
52. Pasi
53. Patni
54. Pod; Poundra
55. Rajbanshi
56. Rajwar
57. Sarki
58. Sunri
59. Tiyar
60. Turi".

CHAPTER II

In the Constitution (Scheduled Castes) (Union Territories) Order, 1951,—

(*a*) for paragraph 2, substitute—

"2. (*1*) Subject to the provisions of this Order, the castes, races or tribes or parts of, or groups within, castes, races or tribes, specified in Parts I to V of the Schedule to this Order, shall, in relation to the Union territories to which those Parts respectively relate, be deemed to be Scheduled Castes so far as regards members thereof resident in the Union territories specified in relation to them in those Parts of the Schedule.

(*2*) Any person who belongs to any caste included in any Part of the Schedule and who ceases to reside in the Union territory to which he belongs and migrates to any State shall continue to be a member of the Scheduled Caste in the State where he voluntarily resides notwithstanding the fact that the caste to which he belongs is not a Scheduled Caste in that other State.

(*3*) Notwithstanding anything contained in any law for the time being in force or in any custom or usage to the contrary, a woman who marries a person belonging to a caste specified in any part of the Schedule shall be deemed to belong to that Scheduled Caste to which her husband belongs.";

(*b*) after paragraph 2, insert—

"2A. Where, in the Schedule to the Constitution (Scheduled Castes) Order, 1950, any caste, race or tribe is specified as a Scheduled Caste in relation to the State of West Bengal, then, every displaced person from Eastern Pakistan who is a member of that caste, race or tribe shall be deemed to be a member of the Scheduled Caste in relation to the Union territory in which he is voluntarily residing and each such caste, race or tribe shall be deemed to be included in that Part of the Schedule which relates to the Union territory in which such person is voluntarily residing.";

(*c*) for paragraph 4, substitute—

"4. Any reference in this Order to a Union territory or to a district or other territorial division thereof shall be construed as a reference to the Union territory, district or other territorial division as constituted on the date of commencement of the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1969.";

(*d*) for the Schedule, substitute—

"THE SCHEDULE

PART I.—CHANDIGARH

1. Ad Dharmi
2. Balmiki; Bhangi, Chura
3. Barar; Berar, Burar
4. Barwala

5. Batwal
6. Bauria; Bawaria
7. Bazigar
8. Chamar; Balahi, Bhambi, Chamar-Ravidas, Chamar-Rohidas, Jatia Chamar, Mochi, Raigar, Ramdasia, Rehgar
9. Chanal
10. Dagi
11. Darain
12. Deha; Dhaya, Dhea, Dhe
13. Dhanak
14. Dhogri; Bhanjra, Dhangri
15. Dumna; Doom, Mahasha
16. Gagra
17. Gandhila; Gandil, Gondola
18. Julaha; Kabirpanthi-Julaha
19. Khatik
20. Koli
21. Kori
22. Marija; Marecha
23. Mazhabi
24. Megh
25. Nat
26. Od
27. Pasi
28. Perna
29. Pherera
30. Sanhai
31. Sanhal
32. Sansi; Bhedkut, Manesh
33. Sansoi
34. Sapela; Bangali, Sapera
35. Sarera
36. Sikligar
37. Sippi; Baddi, Halli, Rehar
38. Sirkiband.

PART II.—DELHI

1. Adi Dharmi
2. Aheria
3. Balai; Berwa
4. Bawaria.
5. Bazigar
6. Chamar; Agria, Chamar-Ravidas, Chamar-Rohidas, Chanwar Chamar, Jatav Chamar, Jatya Chamar, Mochi, Ramdasia, Raidasi, Raigar, Regar
7. Dhanak; Dhanuk

8. Dhea: Dhaya, Dhev
9. Dhobi
10. Dom
11. Gharrami
12. Julaha; Kabirpanthi-Julaha
13. Kanjar; Giarah
14. Khatik
15. Koli; Kori
16. Kuchbandha
17. Madari
18. Mazhabi
19. Meghwal
20. Mehtar; Balmiki, Bhangi, Chohra, Chuhra, Lalbegi
21. Naribut; Badi
22. Nat; Rana
23. Pasi
24. Sansi; Bhedkut
25. Sapera
26. Sikligar
27. Sirkiband.

PART III.—HIMACHAL PRADESH

1. Ad Dharmi
2. Badhi
3. Balmiki; Bhangi, Chura
4. Bandhela
5. Bansi
6. Barad; Barar, Berar, Burar
7. Barwala
8. Batwal
9. Bawaria; Baurla
10. Bazigar
11. Chamar; Balahi, Bhambi, Chamar-Ravidas, Chamar-Rohidas, Jatia Chamar, Mochi, Raigar, Ramdasi, Ramdasia, Rehgar
12. Chanal
13. Chhimba; Dhobi
14. Dagi
15. Darain
16. Daule; Darei
17. Deha; Dhaya; Dhe, Dhea
18. Dhaki; Toori
19. Dhanak
20. Dhaogri; Dhuai
21. Dhogri; Dhangri
22. Doom; Bhanjra, Doomna, Dumna, Mahasha

23. Gandhila; Gandil Gondola
24. Ghagra
25. Hesi
26. Jogi; Nath
27. Julaha; Kabirpanthi-Julaha
28. Kamoh; Dagoli
29. Karoack
30. Keer
31. Khatik
32. Koli
33. Kori
34. Lohar
35. Marija; Marecha
36. Mazhabi
37. Megh
38. Nat
39. Od
40. Pasi
41. Perna
42. Phrera; Pherera
43. Sanhai
44. Sanhal
45. Sansi; Bhedkut, Manesh
46. Sansoi
47. Sapela; Bangali, Nagalu
48. Sarde; Sarare, Siryare
49. Sarera
50. Sikligar
51. Sipi; Baddi, Halli, Rehar
52. Sirkiband
53. Teli
54. Thathiar; Thathera.

PART IV.—MANIPUR

1. Chakpa
2. Dhupi; Dhobi
3. Loi
4. Muchi; Chamar-Revidas, Chamar-Rohidas
5. Namasudra
6. Patni
7. Yaithibi.

PART V.—TRIPURA

1. Bagdi
2. Bhuimali

3. Bhunar
4. Chamar; Chamar-Ravidas, Chamar-Rohidas, Muchi
5. Dandasi
6. Dhenuar
7. Dhoba; Dhobi
8. Dhuli; Badyakar, Sabdakar
9. Dom; Kan
10. Ghasi
11. Jalia Kaibarta; Jhalo Malo, Mallabarman
12. Kalindi
13. Kanugh
14. Keot
15. Khadit
16. Koch
17. Kora
18. Kotal
19. Mahisyadas
20. Mehtor
21. Musahar
22. Namasudra
23. Patni.".

CHAPTER III

In the Constitution (Jammu and Kashmir) Scheduled Castes Order, 1956,—

(*a*) for paragraph 2, substitute—

"2. (*1*) Subject to the provisions of this Order, the castes, races or tribes or parts of, or groups within, castes, races or tribes, specified in the Schedule to this Order, shall, in relation to the State of Jammu and Kashmir, be deemed to be Scheduled Castes so far as regards members thereof resident in that State:

Provided that no person who professes a religion different from the Hindu or the Sikh religion shall be deemed to be a member of the Scheduled Caste.

(*2*) Any person who belongs to any caste included in the Schedule and who ceases to reside in the State of Jammu and Kashmir and migrates to any other State shall continue to be a member of the Scheduled Caste in the other State where he voluntarily resides notwithstanding the fact that the caste to which he belongs is not a Scheduled Caste in that other State.

(*3*) Notwithstanding anything contained in any law for the time being in force or in any custom or usage to the contrary, a woman who marries a person belonging to a caste specified in the Schedule shall be deemed to belong to that Scheduled Caste to which her husband belongs.";

(*b*) for the Schedule, substitute—

"THE SCHEDULE

JAMMU AND KASHMIR

1. Barwala
2. Basith

3. Batwal
4. Chamar; Chamar-Ravidas, Chamar-Rohidas, Ramdasia
5. Chura
6. Dhyar
7. Doom; Doomna, Mahasha
8. Gardi
9. Gen
10. Mazhabi
11. Megh
12. Molgi
13. Nadiala
14. Ratal
15. Saryara.".

CHAPTER IV

In the Constitution (Dadra and Nagar Haveli) Scheduled Castes Order, 1962,—

(*a*) for paragraph 2, substitute—

"2. (*1*) Subject to the provisions of this Order, the castes, races or tribes or parts of, or groups within, castes, races or tribes, specified in the Schedule to this Order, shall, in relation to the Union territory of Dadra and Nagar Haveli, be deemed to be Scheduled Castes so far as regards members thereof resident in that Union territory:

Provided that no person, who professes a religion different from the Hindu or the Sikh religion shall be deemed to be a member of a Scheduled Caste.

(*2*) Any person who belongs to any caste included in the Schedule and who ceases to reside in the Union territory of Dadra and Nagar Haveli and migrates to any other State shall continue to be a member of the Scheduled Caste in the other State where he voluntarily resides notwithstanding the fact that the caste to which he belongs is not a Scheduled Caste in that other State.

(*3*) Notwithstanding anything contained in any law for the time being in force or in any custom or usage to the contrary, a woman who marries a person belonging to a caste specified in the Schedule shall be deemed to belong to that Scheduled Caste to which her husband belongs.";

(*b*) after paragraph 2, insert—

"3. Where, in the Constitution (Scheduled Castes) Order, 1950, any caste, race or tribe is specified as a Scheduled Caste in relation to the State of West Bengal, then, every displaced person from Eastern Pakistan who is a member of that caste, race or tribe shall, if residing in the Union territory of Dadra and Nagar Haveli, be deemed to be a Scheduled Caste in relation to that Union territory and each such caste, race or tribe shall be deemed to be included in the Schedule to this Order.

4. For the removal of doubts it is hereby declared that notwithstanding the fact that the derogatory expression Dhed has not been included in the Schedule to this Order, no person who was regarded as a member of a Scheduled Caste on the strength

of the existence of the aforesaid expression in the Schedule to this Order, as in force immediately before the commencement of the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1969, shall cease to be a member of the Scheduled Caste in the Union territory of Dadra and Nagar Haveli and every such person shall be regarded as a member of that caste (out of the castes specified in the Schedule) to which he, in fact, belongs.";

(c) for the Schedule, substitute—

"THE SCHEDULE

DADRA AND NAGAR HAVELI

1. Bhangi
2. Chamar; Chamar-Ravidas, Chamar-Rohidas, Rohit
3. Mahar
4. Mahyavanshi; Vankar.".

CHAPTER V

In the Constitution (Goa, Daman and Diu) Scheduled Castes Order, 1968—

(a) for paragraph 2, substitute—

"2. (1) Subject to the provisions of this Order, the castes, races or tribes or parts of, or groups within, castes, races or tribes, specified in the Schedule to this Order, shall be deemed to be Scheduled Castes in relation to the Union Territory of Goa, Daman and Diu so far as regards members thereof resident in that Union territory:

Provided that no person who professes a religion different from the Hindu or the Sikh religion shall be deemed to be a member of a Scheduled Caste.

(2) Any person who belongs to any caste included in the Schedule and who ceases to reside in the Union territory of Goa, Daman and Diu and migrates to any State shall continue to be a member of the Scheduled Caste in the State where he voluntarily resides notwithstanding the fact that the caste to which he belongs is not a Scheduled Caste in that other State.

(3) Notwithstanding anything contained in any law for the time being in force or in any custom or usage to the contrary, a woman who marries a person belonging to a caste specified in the Schedule shall be deemed to belong to that Scheduled Caste to which her husband belongs.";

(b) after paragraph 2, insert—

"3. Where, in the Schedule to the Constitution (Scheduled Castes) Order, 1950, any caste, race or tribe is specified as a Scheduled Caste in relation to the State of West Bengal, then, every displaced person from Eastern Pakistan who is a member of that caste, race or tribe, shall, if voluntarily residing in the Union territory of Goa, Daman and Diu, be deemed to be a member of the Scheduled Castes in relation to that Union territory and each such caste, race or tribe shall be deemed to be included in the Schedule to this Order.";

(c) for the Schedule substitute—

"THE SCHEDULE

1. Bhangi; Hadi
2. Chambhar

3. Mahar

4. Mahyavanshi; Vankar

5. Mang.".

CHAPTER VI

In the Constitution (Pondicherry) Scheduled Castes Order, 1964,—

(*a*) for paragraph 2, substitute—

"2. (*1*) Subject to the provisions of this Order, the castes, races or tribes or parts of, or groups within, castes, races or tribes, specified in the Schedule to this Order, shall, in relation to the Union territory of Pondicherry, be deemed to be Scheduled Castes so far as regards members thereof resident in that Union territory:

Provided that no person, who professes a religion different from the Hindu or the Sikh religion, shall be deemed to be a member of a Scheduled Caste.

(*2*) Any person who belongs to any caste included in the Schedule and who ceases to reside in the Union territory of Pondicherry and migrates to any other State shall continue to be a member of the Scheduled Caste in the other State where he voluntarily resides or carries on business or works for gain notwithstanding the fact that the caste to which he belongs is not a Scheduled Caste in that other State.

(*3*) Notwithstanding anything contained in any law for the time being in force or in any custom or usage to the contrary, a woman who marries a person belonging to a caste specified in the Schedule shall be deemed to belong to that Scheduled Caste to which her husband belongs.

(*b*) after paragraph 2, insert—

"3. Where, in the Constitution (Scheduled Castes) Order, 1950, any caste, race or tribe is specified as a Scheduled Caste in relation to the State of West Bengal, then, every displaced person from Eastern Pakistan who is a member of that caste, race or tribe shall, if residing in the Union territory of Pondicherry, be deemed to be a Scheduled Caste in relation to that Union territory and each such caste, race or tribe shall be deemed to be included in the Schedule to this Order.

4. For the removal of doubts it is hereby declared that notwithstanding the fact that the derogatory expression Parayan is not mentioned in the Schedule to this Order, no person who was regarded as a member of a Scheduled Caste on the strength of the existence of the aforesaid expression in the Schedule to this Order, as in force immediately before the commencement of the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1969, shall cease to be a member of the Scheduled Caste in the Union territory of Pondicherry and every such person shall be regarded as a member of that caste (out of the castes specified in the Schedule in relation to such State) to which he, in fact, belongs.";

(c) for the Schedule, substitute—

"THE SCHEDULE

PONDICHERRY

1. Adi Andhra
2. Adi Dravida; Valluvan
3. Chakkiliyan
4. Kuravan
5. Madiga; Jambuvulu
6. Mala; Mala Masti
7. Pallan
8. Puthirai Vannan
9. Samban
10. Sambavar
11. Thoti; Paky, Moti
12. Vetan
13. Vettiyan.".

THE SECOND SCHEDULE

(*See* section 4)

CHAPTER I

In the Constitution (Scheduled Tribes) Order, 1950,—

(*a*) for paragraph 2, substitute—

"2. (*1*) The tribes or tribal communities, or parts of or groups within tribes or tribal communities, specified in * * Parts I to XII of the Schedule to this Order * * * * shall, in relation to the States to which those Parts relate, be deemed to be Scheduled Tribes so far as regards members thereof resident in the States specified in relation to them in those Parts of the Schedule.

(2) Where, in the Schedule any tribe or tribal community or part of or group within any tribe or tribal community is specified as pertaining to any particular area of a State, then, every member of that tribe or tribal community or part of or group within that tribe or tribal community, as the case may be, residing in that area, shall be a member of the Scheduled Tribe in that State:

Provided that no such member shall, so long as he resides in that State, cease to be a member of the Scheduled Tribe by reason only of the fact that he has ceased to reside in that area.

2A. Notwithstanding anything contained in paragraph 2, no person, who has given up tribal faith or faiths and has embraced either Christianity or Islam, shall be deemed to be a member of any Scheduled Tribe.";

(*b*) for paragraph 3, substitute—

"3. Any reference in this Order to a State or to a district or other territorial division thereof shall be construed as a reference to the State, district or other territorial division as constituted on the date of commencement of the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1969.";

(c) for the Schedule, substitute—

"THE SCHEDULE

PART I.—ANDHRA PRADESH

1. Agnikula Kshatriya; Palli
2. Andh; Sadhu Andh
3. Bagata; Rena, Rona
4. Banjara; Lambada, Sugali
5. Beiti Kammara; Mettu Kammara, Mettu Saraf, Mooli Kammara
6. Bhil
7. Chenchu
8. Gadaba; Bodo, Gutobi, Kallyi, Kapu Gadaba, Kathiri, Kathora, Ollaro, Parangi
9. Gond; Koi, Koitur
10. Jatapu
11. Kattunayakan
12. Kondh; Desaya Kondh, Dongria Kondh, Kodu, Kutia Kondh, Tikiria Kondh, Yenity Kondh
13. Kolam; Manne Kolam
14. Konda Dora; Chinna Kondalu, Konda Kapu, Pedda Kondalu
15. Konda Reddi; Hill Reddi
16. Kodu Goudu (in the Agency tracts)
17. Koya; Doli Koya, Dora Chattam, Gampa Koya, Gommu Koya, Gutta Koya, Kaka Koya, Kammara Koya, Kutta Koya; Linga Koya, Matwa Koya, Musara Koya, Oddi Koya, Pattidi Koya, Racha Koya
18. Kotia; Bartika; Bentho Oriya, Dulia, Holva, Paiko, Putiya, Sanrona, Siddopaiko
19. Kullia
20. Mali (in the Agency tracts)
21. Manne Dora
22. Mooka Dora; Nooka Dora
23. Naikpod
24. Nayak (in the Agency tracts)
25. Pardhan
26. Porja
27. Reddi Dora
28. Samanta; Samantu
29. Savara
30. Thoti (in the district of Adilabad)
31. Yenadi
32. Yerukula.

PART II.—ASSAM

I. In the Autonomous Districts—

1. Chakma
2. Garo
3. Gond

4. Hajong
5. Hmar
6. Jaintia, Pnar
7. Kachari; Boro, Dimasa
8. Kamar
9. Kharia
10. Khasi
11. Koch (in Garo hills)
12. Khond
13. Kuki; Biate or Biete, Changsan, Chongloi, Doungel, Ganalhou, Ganghte, Guite, Hanneng, Haokip or Haupit, Haolai, Hengna, Hongsungh, Hrangkhwal or Rangkhol, Jongbe, Khawchung, Khawathlang or Khothalong, Khelma, Kholhou, Kipgen, Lenghang, Lhangum, Lhoujem, Lhouvun, Lupheng, Mangjel, M'sao, Sairhem, Selnam, Singson, Sitlhou-Skute, Thadh, Thangngen, Urbuh, Vaiphel
14. Lakher, Mara
15. Man
16. Mech
17. Mizo, Lusei
18. Mikir, Arleng
19. Munda
20. Naga
21. Oraon
22. Pahari
23. Paite
24. Pan
25. Pawi
26. Rabha
27. Rava
28. Riang
29. Santal
30. Synteng.

II. In the Transferred Areas—

1. Adi
2. Aka
3. Dafla
4. Khampti
5. Mishing
6. Mishmi
7. Naga
8. Santal
9. Singpho.

III. In the Plains Areas—

1. Chero
2. Deori
3. Garo
4. Gond
5. Hmars
6. Ho
7. Hojai
8. Kachari; Barmans in Cachar, Boro, Boro-Kachari, Mech, Sonwal.
9. Kandh
10. Kharia
11. Konda
12. Lalung
13. Mikir
14. Miri
15. Munda
16. Oraon; Orang
17. Rabha
18. Santal; Santhal
19. Sauria Paharia.

IV. In the North East Frontier Agency—

1. Adi, Abor, Ashing, Bogum, Janbo-Bomdo, Bokar, Bori, Gallong, including Basar, Bomi, Bong, Botung, Karka, Karko, Komkar, Lare, Lodu, Milang, Minyong, Padams, Pailibo, Paktu; Pangi, Pasi, Ramo, Shimong, Tangam.
2. Aka, Hrusso, Khrodeng
3. Apatani, Apatanang.
4. Dafla, Bangni, Bangru, Nishi, Nishang, Yalo, Yano.
5. Hill Miri; Panibotia, Sarak, Tarbotia
6. Khamba
7. Khampti Khamti
8. Khowa; Bugun, Khoa
9. Mayor
10. Memba
11. Biji; Dhammai
12. Mishmi; Chulikata including Bebajia, Digaru, Idu, Kaman, Miju, Taraon
13. Monpa; Brahmi Monpa, But Monpa, Chukpa, Dirang Monpa, Kalaktang Monpa, Lishpa, Monpa, Tawang
14. Nocte; Dadom, Domlak, Hakhun, Hawa, Jope, Khapa, Laju, Phothung, Sangniyak
15. Sherdukpen; Senji, Thonji
16. Singpho; Chinphou, Sinpho
17. Sulung
18. Tagin; Moya, Mayu, Mara, Na, Soreng-Ling-Po
19. Tangsa; Changwan, Havi, Khemsing, Khamiyang, Longchang, Longphi, Longri, Lung Chang, Lungri, Maimongs, Moglum, Moklum, Morang, Mosang, Musang, Rang Pang, Ronrang, Sanke, Takam, Teikam, Tikhak, Tonglum, Tongsing, Yogli, Yongkuk, Yotingkuk
20. Wancho
21. Zakhring.

PART III.—BIHAR

1. Asur; Agario, Bir
2. Baiga
3. Banjara
4. Bathudi
5. Bedia
6. Bhumij (in the districts of Dhanbad, Hazaribagh, Palamau, Ranchi, Singhbhum and Santhal Parganas)
7. Binjhia
8. Birhor
9. Birjia
10. Chero
11. Chik Baraik
12. Gond
13. Gorait
14. Ho
15. Karmali
16. Kawar
17. Kharia
18. Kharwar
19. Khond
20. Kora
21. Korwa
22. Lohara; Lohra
23. Mahli
24. Mal Paharia; Sauria Paharia
25. Munda
26. Nagesia; Nagesia-Kisan
27. Oraon; Dhangad, Dhangar
28. Parhaiya
29. Santal
30. Savar.

PART IV.—GUJARAT

1. Bamcha
2. Bavacha
3. Bharwad (in the Nesses of the Forest Divisions of Gir, Junagadh and Rajkot)
4. Bhil, Barda, Bhagalia, Bhilgarasia, Dhanka, Dholi Bhil, Dhungri Bhil, Dungri Garasia, Gamit, Gamta, Gavit, Mavchi, Mewasi Bhil, Padvi, Pawra, Rawal Bhil, Tadvi, Tetaria, Valvi, Vasava, Vasave

5. Bhilala
6. Charan (in the Nesses of the Forest Divisions of Gir, Junagadh and Rajkot)
7. Chodhara
8. Chaudhari (in the districts of Bulsar and Surat)
9. Dhodia
10. Dhor-Koli; Koli-Dhor, Tokre-Koli
11. Dubla; Talavia, Halpati
12. Gond
13. Kathari; Dhor Katkari, Dhor Kathodi, Kathodi, Son Kathodi, Son Katkari
14. Kolcha, Kolgha
15. Kokna; Kukna, Kokni
16. Kunbi (in the Dangs district)
17. Naikada; Cholivala-Nayaka, Kapadia-Nayaka, Mota-Nayaka, Nana-Nayaka
18. Padhar
19. Patelia
20. Pomla
21. Rabari (in the Nesses of the Forest Division of Rajkot, Gir, Junagadh and Rajkot)
22. Rathawa; Rathawa-Koli
23. Varli
24. Vitolia; Barodia, Kotwalia.

PART V.—KERALA

1. Adiyan
2. Allar
3. Arandan
4. Eravalan
5. Irulan
6. Kandan
7. Kanaladi; Kalanadi
8. Kanikkaran
9. Karimpalan
10. Kattunayakan, Thachanadan
11. Kochu Velan
12. Konda Reddi
13. Koraga
14. Kota
15. Kudiya, Melakudi
16. Kundu Vadiyan
17. Kuruchian
18. Kuruman; Kulluva Kuruman, Then Kuruman, Ureli Kuruman. Vetu Kuruman

19. Kurumban
20. Mala Adiyan
21. Mala Arayan
22. Malakkaran; Mala Muttan, Mala Panikkar
23. Mala Kuravan
24. Mala Pandaram
25. Mala Pulayan; Karavazhi Pulayan, Matha Pulayan, Pampa Pulayan, Wynadan Pulayan
26. Malasar
27. Mala Vedan; Mala Vetan
28. Mala Vettuvan
29. Malayan (in hill areas); Konga Malayan, Pani Malayan
30. Mannan
31. Mavilan
32. Muthuvan; Muduga, Muduvan
33. Paliyan
34. Paniyan
35. Pathiyan (in hill areas)
36. Ulladan
37. Urali (in hill areas).

PART VI.—MADHYA PRADESH

1. Agaria
2. Andh
3. Asur
4. Baiga
5. Bhaina
6. Bharia; Bhumia, Bhuinhar, Bhuiyan, Paliha, Pando
7. Bhattra; Bhil Koli or Dhanka
8. Bhil, Koli, Bhil Mina, Damor or Damria, Mankar, Mathwadia, Naikda, Rathia, Tadvi
9. Bhilala; Barela, Patelia, Patlya
10. Bhimma
11. Bhunjia
12. Binjhwar
13. Birhor; Birhul
14. Biyar
15. Dhanwar; Dhanuhar
16. Gadba; Gadaba
17. Gond; Arakh or Arrakh, Bada Madia, Bhar, Bhatola, Bhuta or Koilabhuta, Chhota Madia, Dandami Madia, Daroi, Dhoba, Dhulia, Dhur, Dhuru, Dhurwa, Dorla, Gaiki, Gaita, Gatta or Gatti, Gond Gowari, Kalanga, Kandra, Khatola, Khirwar, Koitar, Koya, Kucha Madia, Kuchaki Madia, Madia or Maria, Mana, Mannewar, Moghya Gond, Mudia or Muria, Nagarchi, Nagwanshi, Ojha, Pathari, Sonjhari Jharikha, Thatia or Thotya
18. Halba
19. Halbi

20. Kamar
21. Kandh; Khond, Kondh
22. Kanwar; Bhat or Kuru Bhat or Kuru Purohit or Lanjha, Chhattri, Cherwa, Kaur, Kawar, Rathia Tanwar
23. Khadia
24. Khairwar, Kondar
25. Kol
26. Korku; Bondheya or Bondhi, Bopchi, Karku, Mawasi, Nahul or Nihal
27. Korwa; Dih or Dihari Korwa, Kodaku, Pahadia or Pahadi Korwa
28. Majhwar; Majhi
29. Munda
30. Nagasia; Nagesia
31. Oraon; Dhangad, Dhanka, Kuda, Kudukh
32. Pao
33. Pardhan; Pathari; Saroti
34. Parja
35. Saunta
36. Saur; Sehariarawat Sonr
37. Sawar; Sawara, Shabar
38. Seharia; Sehr, Sor, Sosia.

PART VII—MAHARASHTRA

1. Agaria
2. Andh
3. Asur
4. Bavacha; Bamcha
5. Bhaina
6. Bharia; Bhuiyan, Bhuinhar, Bhumia
7. Bhattra
8. Bhil; Barda, Bhagalia, Bhil-Garasia, Dholi-Bhil, Dongri-Bhil, Dungri-Garosia, Mevasi-Bhil, Padvi, Pawara, Rawal-Bhil, Tadvi, Valvi, Vasava
9. Gowari (in the districts of Amravati, Bhandara, Buldana, Chanda, Nagpur, Wardha and Yeotmal)
10. Bhilala
11. Bhilmma
12. Bhunjia
13. Binjhwar
14. Birhor; Birhul
15. Dange-Dhangar (in Kolhapur District)
16. Dhanka; Tetaria
17. Dhanwar
18. Dhodia Dhodi; Dhodi
19. Dhor Koli (Dhodia); Koli Dhor, Tokre Koli
20. Dubla; Halpati, Talvia

21. Gavit; Gamta; Gamit
22. Gond; Arakh, Bada Madia, Bhatola, Chhota Madia, Dandami Madia, Dhulia, Dhuru or Dhurwa, Dhoba, Dorla, Gaiki, Gaita, Gatta or Gatti, Gond Burud, Kalanga, Kandra, Khirwar, Koitur, Koya, Kucha Madia, Kuchaki Madia, Machalir Madia, Madia or Maria, Mannewar, Mudia or Muria, Nagarchi, Nagwanshi, Naikpod, Ojha, Sonjhari Jharekha, Thatia or Thotia
23. Halba; Halbi
24. Kamar
25. Kandh; Khond, Kondh
26. Katkari; Dhor, Katkari or Dhor Kathodi, Kathodi, Son Katkari or Son Kathodi
27. Kawar; Chattri, Cherwa, Kanwar, Kaur, Rathia, Tanwar
28. Kharwar
29. Kokna; Kokni, Kukna
30. Kol
31. Kolcha; Kolga
32. Kolam; Kollawark, Manne, Pujarak
33. Korku; Bondeya, Bondhi, Bopchi, Mouasi, Nihal or Nahul
34. Mahadev Koli; Dongar Koli
35. Malhar Koli
36. Nagasia; Nagesia
37. Nayaka; Cholivala Nayaka, Kapadia Nayaka, Mota Nayaka, Nana Nayaka, Nayakada
38. Oraon; Dhangad, Dhanka
39. Pardhan; Pathari, Saroti
40. Pardhi; Advichinchar Pardhi, Phanse Pardhi, Shikari Pardhi
41. Patelia
42. Pomla
43. Rathawa
44. Thakur; Ka-Thakar, Ka-Thakur, Ma-Thakar, Ma-Thakur, Thakar
45. Varli
46. Vatolia.

PART VIII.—MYSORE

1. Banjara; Lambani
2. Bavacha; Bamcha
3. Bhovi; Bovi
4. Chenchu; Chenchwar
5. Chodhara
6. Dhor Koli; Kolcha, Kolgha, Tokre Koli
7. Ghantichore
8. Gond; Koya
9. Gowdalu
10. Hakkipikki
11. Handi Jogi
12. Hasalaru

13. Iruliga; Irular
14. Kadu Kuruba; Betta Kuruba, Jenu Kuruba, Kuruman
15. Kadu Marati
16. Katkari; Dhor Kathodi or Dhor Katkari, Kathodi, Son Kathodi or Son Katkari.
17. Kattunayakan
18. Kepmari
19. Kokna; Kokni, Kukna
20. Koracha
21. Koraga
22. Korama
23. Kota
24. Kudiya; Malaikudi or Melakudi, Thenukudi
25. Malasar
26. Malayekandi
27. Maleru
28. Medar; Meda
29. Naikda; Barda, Bhil, Nayaka, Cholivala Nayaka, Kapadia Nayaka Mota Nayaka, Nana Nayaka
30. Palliyan; Paniyan
31. Pardhi; Advichinchar, Chigari Betegar, Haranshikari, Nirshikari, Phase Chari, Phase Pardhi, Rajpardhi, Takanakar Takari
32. Rathawa
33. Sholaga
34. Sillekyatha
35. Soliga; Sholiga
36. Sudugadu Siddha
37. Toda
38. Varli
39. Vitolia; Barodia, Kotwalia
40. Yerava; Badaga Yerava, Pani Yerava, Panjiri Yerava, Vodiga Gowda.

PART IX.--ORISSA

1. Bagata
2. Baiga
3. Banjara; Banjari, Laban
4. Bathudi
5. Bhottara; Dhotada
6. Bhuiya; Bhuyan, Paidi Bhuyan, Paudi Bhuyan
7. Bhumia
8. Bhumij; Desua Bhumij, Tamadia, Tamudia
9. Bhunjia
10. Bhinjhal; Bhinjhwal, Binjhia, Binjhoa

11. Birhor; Mankidi, Mankidia
12. Bonda Paraja
13. Dal
14. Dharua
15. Didayi
16. Gadaba
17. Gond; Gondo
18. Ho; Erehgakolha, Kol, Kolha
19. Holva
20. Jatapu
21. Juang
22. Kandha; Dungaria Kandha, Khond, Kond, Kui, Kutia Kandha, Kuvi, Muli, Nanguli Kandha, Pengo Kandha, Sitha Kandha
23. Kawar
24. Kharia
25. Kharwar
26. Kolha-Lohara; Munda-Lohara
27. Konda Dhora; Konda Dora
28. Kora
29. Korwa
30. Koya; Gandia Madia
31. Lodha
32. Mahali
33. Malhar Koli
34. Matia
35. Mirdha
36. Munda; Mundari
37. Nagesia; Kisan
38. Omanatya
39. Oraon; Uram
40. Paraja
41. Parenga
42. Pentia
43. Rajuar
44. Santal
45. Saunti
46. Saura; Sahara, Saora, Savar, Shabar
47. Tharua.

PART X.—RAJASTHAN

1. Bhil; Bhil Mina, Gameti, Rawat Bhil
2. Damor; Damaria
3. Garasia
4. Kathodi; Kathodia

5. Mina; Meena, Rawat Mina
6. Seharia.

PART XI.—TAMIL NADU

1. Adiyan
2. Aranadan
3. Eravallan
4. Irular
5. Kadar
6. Kanikaran and Kanikkar (in Kanyakumari district and Shenkotah taluk of Tirunelveli district)
7. Kattunayakan
8. Konda Kapu
9. Kondareddi
10. Koraga
11. Kota (in Nilgiris district)
12. Kudiya; Melakudi
13. Kunnavan
14. Kurichchan
15. Kurumba (in Nilgiris district)
16. Kuruman
17. Lambadi; Sugali
18. Malakkaran; Malayali (in North Arcot and South Arcot, Salem and Tiruchirapalli district)
19. Malakkuravan
20. Malai Arayan
21. Malai Pandaram
22. Malai Pulayan (in Coimbatore, Madurai or Tirunelveli district)
23. Malai Vedan
24. Malasar
25. Mannan
26. Mudugar; Mueuvan
27. Narikoravan; Kurivikkaran
28. Paleyan
29. Palliyar
30. Paniyan
31. Sholaga
32. Toda (in Nilgiris district)
33. Uraly.

PART XII.—WEST BENGAL

1. Baiga
2. Bedia; Bedya
3. Bhumij
4. Bhutia; Denjongpa; Dukpa; Kerongpa, Shingsarpa, Walungpa

5. Birhor
6 Chakma
7. Chero
8. Garo
9. Gond
10. Gorait
11. Hajong
12. Ho
13. Karmali
14. Kharwar
15. Kheria; Kharia
16. Khond
17. Kora
18 Korwa
19. Lepcha Rong
20. Lodha
21. Lohara; Lohra
22. Magh
23. Mahali; Mahli
24. Mal Pahariya; Kumar Bhag, Parhariya; Sauria Paharia
25. Mech; Bodo
26. Mru
27. Munda
28. Nagesia; Kisan
29. Oraon
30. Parhaiya
31. Rabha
32. Santal
33. Savar
34. Sherpa
35 Toto
36 Yolmo: Kagatay.".

CHAPTER II

In the Constitution (Scheduled Tribes) (Union Territories) Order, 1951,—

(*a*) for paragraph 2, substitute—

"2. The tribes or tribal communities or parts of or groups within tribes or tribal communities specified in Parts I to IV of the Schedule to this Order * * * * * * shall, in relation to the Union territories to which those Parts respectively relate, be deemed to be Scheduled Tribes so far as regards members thereof resident in the Union territories specified in relation to them in those Parts of that Schedule.

2A. Notwithstanding anything contained in paragraph 2, no person, who has given up tribal faith or faiths and has embraced

either Christianity or Islam, shall be deemed to be a member of any Scheduled Tribe.";

(b) for paragraph 3, substitute—

"3. Any reference in this Order to a State or to a district or other territorial division thereof shall be construed as a reference to the State, district or other territorial division as constituted on the date of commencement of the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1969.";

(c) for the Schedule, substitute—

"THE SCHEDULE

PART I.—HIMACHAL PRADESH

1. Beta; Beda
2. Bodh
3. Chan
4. Domba; Gara, Zoba
5. Jad; Khampa, Lamba
6. Kanaura (including Chamang and Damang)
7. Kanet or Seok (in Chhota and Bara Banghal)
8. Kolta
9. Lahaula
10. Pangwala
11. Swangla.

PART II.—LACCADIVE, MINICOY AND AMINDIVI ISLANDS

1. Koya
2. Malumi
3. Manikfan
4. Melacheri
5. Raveri
6. Thakru.

PART III.—MANIPUR

1. Aimol
2. Anal
3. Angami
4. Baite
5. Chiru
6. Chongthu
7. Chothe
8. Gangte
9. Guite
10. Hmar
11. Kabui
12. Koireng
13. Kom

14. Kuki
15. Lamgang
16. Mizo; Lusei
17. Maram
18. Maring
19. Mao
20. Mikir
21. Moyon-Monsang
22. Paite; Sukate
23. Perum
24. Puram
25. Ralte
26. Simte
27. Sukte
28. Tangkhul
29. Thadou
30. Vaiphei
31. Zemei-Lieangmei; Ka Chanago
32. Zou.

PART IV.—TRIPURA

1. Bengshel
2. Bhil
3. Bhutia
4. Chaimal
5. Chakma
6. Dub
7. Garo
8. Halam
9. Jamatia
10. Kaipeng
11. Kalali
12. Kanda; Kherla, Kheriya
13. Kandh
14. Karbong
15. Kharia
16. Khasi; Khasia
17. Kol
18. Kuki
19. Lengui
20. Lengung
21. Lepcha
22. Lushai

23. Mag
24. Munda
25. Murasing
26. Mussum
27. Noatia
28. Oraon
29. Rankhal
30. Riang
31. Rupini
32. Sabar
33. Santal
34. Sukuchep
35. Thangchep
36. Tippera; Tripura, Tripuri
37. Uchai.".

CHAPTER III

In the Constitution (Andaman and Nicobar Islands) Scheduled Tribes Order, 1959,—

(*a*) for paragraph 2, substitute—

"2. The tribes or tribal communities or parts of or groups within tribes or tribal communities specified in * * * * * the Schedule to this Order shall, for the purposes of the Constitution, be deemed to be Scheduled Tribes in relation to the Union territory of Andaman and Nicobar Islands so far as regards members thereof resident in that Union territory.

2A. Notwithstanding anything contained in paragraph 2, no person, who has given up tribal faith or faiths and has embraced either Christianity or Islam, shall be deemed to be a member of any Scheduled Tribe.";

(*b*) for the Schedule, substitute—

"THE SCHEDULE

ANDAMAN AND NICOBAR ISLANDS

1. Andamanese
2. Jarawas
3. Nicobarese
4. Onge
5. Sentinelese
6. Shom Pen.".

CHAPTER IV

In the Constitution (Dadra and Nagar Haveli) Scheduled Tribes Order, 1962,—

(*a*) for paragraph 2, substitute—

"2. The tribes or tribal communities or parts of or groups within tribes or tribal communities specified in * * * * * the Schedule to this Order * * * * shall, for the purposes of the

Constitution, be deemed to be Scheduled Tribes in relation to the Union territory of Dadra and Nagar Haveli so far as regards members thereof resident in that Union territory.

2A. Notwithstanding anything contained in paragraph 2, no person, who has given up tribal faith or faiths and has embraced either Christianity or Islam, shall be deemed to be a member of any Scheduled Tribe.";

(b) for the Schedule, substitute—

"THE SCHEDULE

DADRA AND NAGAR HAVELI

1. Dhodia
2. Dhor Koli; Kolgha
3. Dubla; Halpati
4. Kathodi
5. Kokna
6. Naikada; Nayaka
7. Varli.".

CHAPTER V

In the Constitution (Goa, Daman and Diu) Scheduled Tribes Order, 1968—

(a) for paragraph 2, substitute—

"2. Subject to the provisions of this Order, the tribes or tribal communities, or parts of, or groups within tribes or tribal communities specified in the Schedule to this Order, shall, for the purposes of the Constitution, be deemed to be Scheduled Tribes in relation to the Union territory of Goa, Daman and Diu so far as regards members thereof resident in that Union territory.

2A. Notwithstanding anything contained in paragraph 2, no person, who has given up tribal faith or faiths and has embraced either Christianity or Islam, shall be deemed to be a member of any Scheduled Tribe.";

(b) for the Schedule, substitute—

"THE SCHEDULE

1. Dhodia
2. Dubla, Halpati, Talavia
3. Naikda, Nayaka
4. Siddi
5. Varli.".

CHAPTER VI

In the Constitution (Scheduled Tribes) (Uttar Pradesh) Order, 1967,—

(a) for paragraph 2, substitute—

"2. The tribes or tribal communities or parts of or groups within tribes or tribal communities specified in * * * * * the Schedule to this Order * * * shall, for the purposes of the Constitution, be deemed to be Scheduled Tribes in relation to the State of Uttar Pradesh so far as regards members thereof resident in that State.

2A. Notwithstanding anything contained in paragraph 2, no person, who has given up tribal faith or faiths and has embraced either Christianity or Islam, shall be deemed to be a member of any Scheduled Tribe.";

(*b*) for the Schedule, substitute—

"THE SCHEDULE

UTTAR PRADESH

1. Agaria
2. Baiga
3. Bhil
4. Bhotia; Bhota, Jad, Jauharia, Mana, Marchha, Nitiwal, Shauka, Tolchha
5. Bhuiya; Bhuiyar
6. Buksa
7. Chero
8. Gond; Dhuriya, Nayak, Ojha, Pathari, Rajgond
9. Khairwar
10. Korwa (in the Mirzapur district south of the Kaimur range)
11. Kol
12. Majhwar
13. Oraon Dhangar (in the Mirzapur district south of the Kaimur range)
14. Parahiya; Parahaiya
15. Raji; Banrawat, Banmanus
16. Saharia; Saharia Rawat
17. Tharu.

The following tribes of Jaunsar-Bawar Pargana in Dehradun District, Rawain Pargana in Uttar Kashi District and Jaunpur Pargana in Tehri Garhwal District:—

18. Bajgi; Auji, Chanorm Beda, Darzi, Dhake, Diyad, Hurkiya, Turi, Nai Jhumaria
19. Barhai; Badi, Mistri, Ode
20. Chamar
21. Chura
22. Dhaliya
23. Dom; Doom
24. Jogi; Jogra, Nath
25. Julaha; Varav
26. Koli; Koi
27. Kolta
28. Kumhar
29. Luhar
30. Pari
31. Ruriya
32. Sunar
33. Tamota.".

S. L. SHAKDHER,
Secretary.

PRINTED BY THE GENERAL MANAGER, GOVERNMENT OF INDIA PRESS, MINTO ROAD, NEW DELHI AND PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI. 1970